

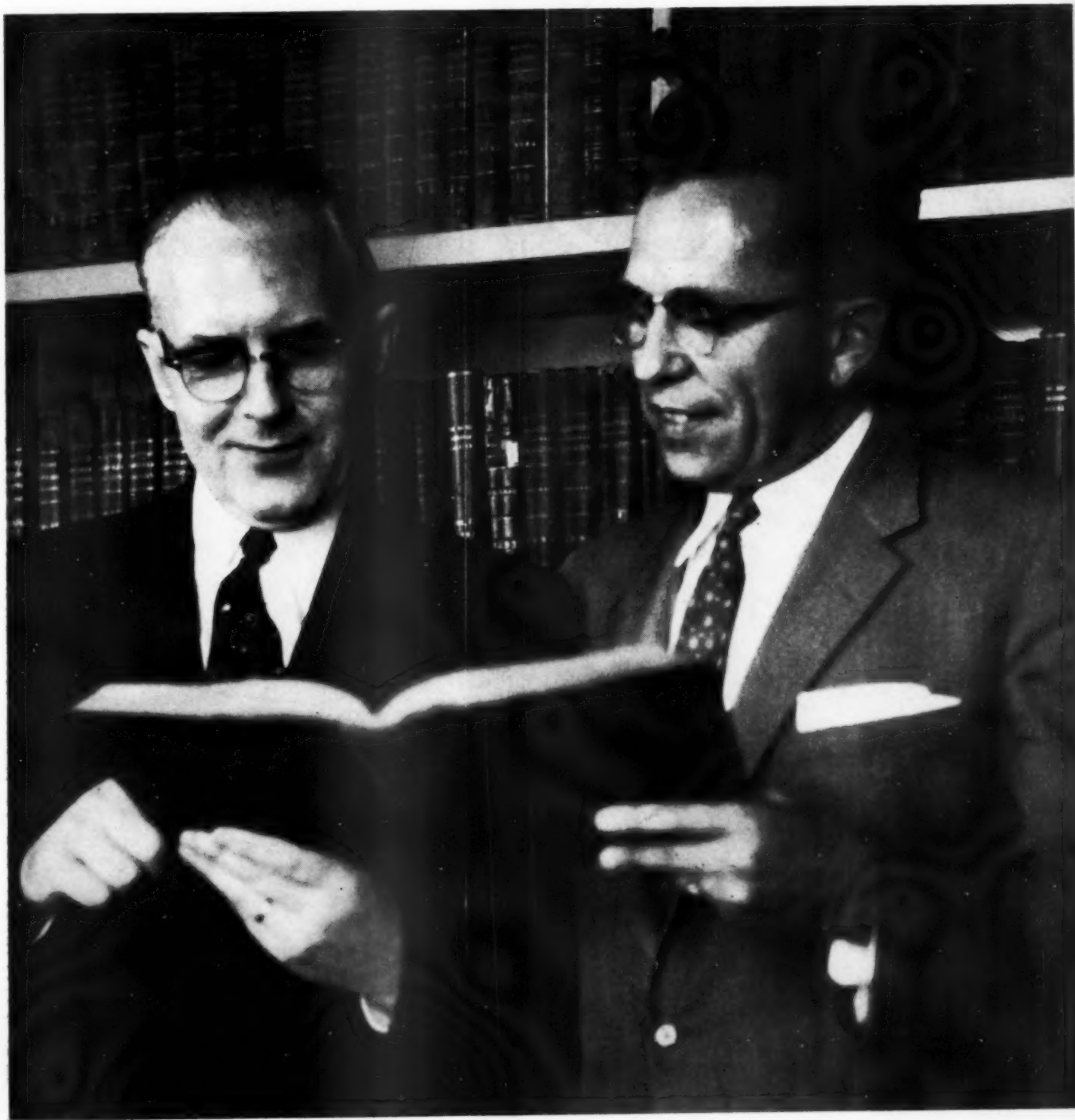


PHILOSOPHY, RELIGION & EDUCATION ✓

MISSIONS

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An International Baptist Magazine



MAY 1957

In This Issue: Three Anniversaries

**THIS MONTH YOUR AMERICAN BAPTIST CONVENTION
CELEBRATES 50 YEARS OF PROGRESS FOR CHRIST**



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thrust for the Kingdom of God on earth.**



THE AMERICAN BAPTIST CONVENTION
PUBLISHED BY THE AMERICAN BAPTIST CONVENTION

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WHO OWNS IT? Who receives title to the assets if it should be closed?

The BY-LAWS of the Baptist Missionary Training School, Article II, Section 2, Paragraph g, read as follows:

"If the School should be dissolved for any cause whatsoever, title to all real and personal property owned by the School shall forthwith be conveyed to the Woman's American Baptist Home Mission Society or its successor."

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Chicago 14, Illinois

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Miss Gudrun Engler
Director of Student Recruitment

MISSIONS

An International Baptist Magazine

Vol. 155

May, 1957

No. 5

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

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ROBERT G. TORBET is director of the department of educational services, The Board of Education and Publication, American Baptist Convention.

RUTH WAGER (Mrs. Lester P. Wager) is chairman of Love Gift, National Council of American Baptist Women.

The Cover

General Secretary Reuben E. Nelson (left) and President Harry L. Dillin, of the American Baptist Convention, hold a bound volume of *The Baptist Missionary Magazine* (now *MISSIONS*) for 1907. The volume is opened at page 260 (the July issue), where Clifton D. Gray begins the story of what happened at the "Great Gatherings" in May of that year, including the organization of the Northern Baptist Convention at Calvary Baptist Church, Washington, D.C. Books in background are bound volumes of *MISSIONS* and its predecessors, dating back to 1803.

Picture Credits

Cover and pp. 16, 22-23, John C. Slemp; p. 24, col. 1, Franklin Williamson; p. 24, col. 2, p. 25, col. 1, Larry Fitzgerald; p. 25, col. 2, Frank A. Sharp; p. 32, cols. 2, 3, Keystone View Co.; p. 36, col. 3, Milton K. Bell.

MISSIONS

May Quiz

1. February, 1957, marked an anniversary of Walter Rauschenbusch's epoch-making book *Christianity and the Social Crisis*. Which anniversary?

2. Gardner C. Taylor is the pastor of the (1) 1,000; (2) 5,000; (3) 10,000-member Concord Baptist Church of Christ, Brooklyn, N.Y. Which is correct?

3. Who, in this country, were considered foreigners, and which organization carried on work among them?

4. Philadelphia Baptists are looking hopefully to the future. (1) Ten; (2) sixteen; (3) six new church areas have been assigned to them for development. Which is correct?

5. Recently a Washington, D.C., church had to decide whether it would move or become a "color-blind" church. It chose the first. True or false?

6. Forty Haitian cents is equivalent to about how much in American money?

7. A national survey is now being made to determine whether The Board of Education and Publication of the American Baptist Convention should undertake a campaign for (1) \$1-million; (2) \$10-million; (3) \$8-million. Which is correct?

8. There are about 22-million Baptists around the world. True or false?

9. Haiti is an open door to the gospel. There are sixty American Baptist churches there, and over (1) fifty; (2) two hundred; (3) five hundred mission stations. Which is correct?

10. What is one of the most widely circulated magazines in the United States, and who is its senior editor?

11. Where did baptisms exceed 2,400 in the past year?

12. What book probably did more to awaken the churches to their special responsibilities than any other book ever written?

13. Part of the 50th annual session of the American Baptist Convention will be televised directly from Convention Hall, Philadelphia, Pa. True or false?

14. When were there five small churches in Philadelphia, and how many are in the association today?

15. Who said, "Our library is for us; we are for Japan; Japan is for the world, and the world is for God"?

16. In theory, in fact, and in practice, _____ is an American Baptist school. It deserves the support of American Baptists. Fill in the blank.

17. Who is the executive secretary of The Philadelphia Baptist Association, which recently observed its anniversary dinner commemorating how many years?

Answers to Quiz on Page 47

May, 1957

- A CHRISTIAN COLLEGE'S INFLUENCE -



How far does the influence of a Christian College go—to the four corners of the world. The above picture gives proof to a part of this statement.

On the left is Miss Inge Tegethoff who comes from Ludwigsburg, Germany as an exchange student. Miss Judy Stark, a Junior at Franklin College, is studying at the University of Heidelberg, Heidelberg, Germany as the other part of this exchange. In this particular instance, Miss Tegethoff is living and studying at Christian College, and Miss Stark is representing the same college in a foreign university.

Miss Violet Tait, standing, comes to us from Balboa, Panama Canal Zone. Miss Tait accepted Christ as her Savior in a Baptist mission in her country, and so chose to pursue her training in a Baptist College. After completing her college work and her specialized work which will result in her becoming a registered nurse, she plans to return to her country and serve in the areas that do not now enjoy the advantages of modern medicine and care.

Miss Luvenia Ash a native of Brewersville, Liberia and a sophomore at Franklin College, upon graduation from Franklin College plans to return to her native land to serve her people.

Mr. Vicco von Stralendorff was an exchange student last year from Berchtesgaden, Germany. After completing his one year of study under this program he returned to Germany and immediately started making arrangements to return with his wife and daughter. In January 1957 the family arrived in Franklin and Mr. von Stralendorff resumed his studies. They plan to remain in the United States and eventually become citizens of our country.

Each year brings new faces from new places; at the same time Franklin's graduates go into new areas making the influence and outreach of this Christian College impossible to measure.

HAROLD W. RICHARDSON, *President*

FRANKLIN COLLEGE OF INDIANA
FRANKLIN, INDIANA

Newsbriefs

250th Anniversary Dinner Observed in Philadelphia

The Philadelphia Baptist Association, organized in 1707, celebrated its 250th anniversary with a banquet on March 19, in that city's Convention Hall. An estimated two thousand diners and five hundred after-dinner visitors listened to speakers representing a total of 22-million Baptists around the world. Greetings were brought by Casper C. Warren, of Charlotte, N. C., president of the Southern Baptist Convention; Joseph H. Jackson, of Chicago, Ill., president of the National Baptist Convention, U.S.A., Inc.; Theodore F. Adams, of Richmond, Va., president of the Baptist World Alliance; and Marguerite Hazzard, of Pelham, N.Y., second vice-president of the American Baptist Convention. A. T. O. Marks is the executive secretary of The Philadelphia Baptist Association.

New Church In Hawaii

A new American Baptist church has been established in the Territory of Hawaii, reports Lincoln B. Wadsworth, secretary of the department of church extension of the American Baptist Home Mission Societies. Located on the windward side of Oahu Island, it will be known as the First Baptist Church-Windward. The congregation has been meeting in a school, since a church edifice is yet to be constructed. Robert C. Bradford, pastor of Honolulu's First Baptist Church, has been giving leadership. A pulpit committee is seeking a pastor to be called just as soon as possible.

Divinity School President Honored

Trustees, faculty, alumni, and friends of the Berkeley Baptist Divinity School, Berkeley, Calif., gathered at the First Baptist Church, Oakland, on March 11, to honor President and Mrs. Sanford Fleming. The program was in recognition of their more than thirty years of devoted service to the Divinity School. Dr. Fleming retires from the presidency on May 7. Speaking on behalf of Dr. Fleming's association with the American Baptist Convention were W. Earle Smith, executive secretary of the Bay Cities Baptist Union, and Mack McCray, executive secretary of the Northern California Baptist Convention. Representing the Divinity School were President-elect Ralph M. Johnson; W. A. Shanks, president of the board of trustees; Dean Ralph E. Knudsen; and Douglas Saxby, student-body president. During the period of Dr. Fleming's leadership, the student enrollment increased from seventy-three to 178, three new educational buildings have been built, four modern apartment buildings to house married students have been provided, and the number of full-time faculty members has been increased from five to eleven.

Ground Broken For Peddie Library

The student body, faculty, and friends of The Peddie School, Hightstown, N.J., recently attended groundbreaking ceremonies for the new Walter H. Annenberg Library. Headmaster Carroll O. Morong presided. Walter H. Annenberg, editor and publisher of *The Philadelphia Inquirer*, is chairman of the library construction committee. The library is a project in the school's ten-year development program. The building will be completed by early fall. The Peddie School, for boys, is related to the American Baptist Convention.

Historic Church Receives Rockefeller Gift

For several years it has been apparent to the First Baptist Church, Providence, R.I., that the adequate preservation of this historic meetinghouse was beyond the financial capacities of the church's membership. Word now comes that John D. Rockefeller, Jr., has given \$500,000 to preserve the

structure, which holds a cherished place in the affections of Baptists because of its religious, architectural, and historic significance. This church is the oldest of any denomination in the State of Rhode Island and the oldest Baptist church in America. It was founded in 1638 by Roger Williams, and has maintained a continuous existence from that time. The present building was begun in 1774, and was dedicated in May, 1775. Since its construction, the church building has been the scene for the baccalaureate and commencement activities of Brown University. Some of its ministers have served simultaneously as pastor of the church and president of the university. The present pastor is Homer L. Trickett.

New Journal of History and Theology

Beginning with the January, 1958, issue, the *Chronicle*, journal of the American Baptist Historical Society, will be called *Foundations*. The new publication, to be doubled in size, will be a journal of Baptist history and theology. Succeeding R. E. E. Harkness, who has been editor of the *Chronicle* since its founding twenty years ago, will be George D. Younger, editor; Robert T. Handy, Norman K. Gottwald, Culbert G. Rutenber, Charles R. Andrews, and Winthrop S. Hudson, associate editors; Lyle O. Bristol, and Norman H. Maring, book-review editors; Joseph D. Ban, circulation manager; and Robert E. Slaughter, business manager. The subscription rate for the expanded journal will be \$3.00 a year. Readers of the



Convention Hall, Philadelphia, Pa., where delegates and visitors will assemble, May 29-June 4, for fiftieth-anniversary meeting of the American Baptist Convention. "Looking unto Jesus" is the theme of the program for this important occasion. For provisional program, please turn to page 41

MISSIONS

Chronicle are requested to send in their renewals for next year to Robert E. Slaughter, 815 Park Avenue, Rochester 7, N.Y.

Children's TV Series Features Bacone Artist

Bacone College, Bacone, Okla., is featured in the first national television series of religious programs for children, now being released without charge by the Broadcasting and Film Commission of the National Council of Churches. This first attempt by Protestantism to capture the attention of children in the fourth, fifth, and sixth grades is aptly titled "Off to Adventure." The first thirteen-week series, titled "Adventures with Indians," tells the story of missionary work among the Indians of the United States and Canada. Richard West, professor of art at Bacone, and his two sons are the stars of two of the programs. Councils of churches and ministerial associations are urged to see that this series is shown on local TV stations.

Baptists Attend Washington Seminar

More than one hundred American Baptists were in Washington, D.C., this spring to see their Government functioning and to discuss ways in which the Christian can make his influence felt in national and international affairs. Forty-five of these were adults who attended the annual Churchmen's Washington Seminar, February 26 to March 1. This was the largest adult delegation ever to participate in this seminar. Fifty of the

total number were American Baptist college students and their university pastors, who were in Washington, March 10-12, and at the United Nations, March 13-14. A highlight of their seminar was a visit to the Israeli Embassy in Washington and an interview in New York with a member of the Arab States delegation. The Baptist Student Movement sponsors the student seminar, with the Council on Christian Social Progress arranging the program. The Baptist Youth Fellowship held its third annual seminar, March 31 to April 5, with the first two days in New York at the United Nations and the others in Washington.

Asian Christians To Confer

Prapet, Indonesia, was the center of focus, recently, when Asian church leaders gathered to consider the common evangelistic task of East Asian churches, and to decide the future ecumenical structure of the church in Southeast Asia. The conference was completely planned by the Asian committee. An ecumenical Kirchentag patterned after the famous German Church Day opened the conference. Sponsored by the World Council of Churches and the International Missionary Council, the meeting was primarily "by and for the leaders of the churches of East Asia." Helen L. Bailey, American Baptist missionary to South India, was chosen to represent the minority of non-Asian delegates. The possibilities concerning the future to be thought out ranged from a plan to have a fully organized Asian council

of churches to the more modest plan of strengthening the East Asia secretariat of the I.M.C. and W.C.C., according to W. A. Visser 't Hooft, general secretary of the World Council of Churches.

Dwight S. Dodson Called to Oregon

Dwight S. Dodson has been elected executive secretary of the Oregon Baptist Convention, effective August 15. Dr. Dodson has been executive secre-



Dwight S. Dodson

tary of the Montana, Idaho, and Utah State Conventions (Tri-State Baptist Convention) since 1952. He has held pastorates in Chicago, Ill., and Washington, Burnettville, and Delphi, all in Indiana. He served as director of evangelism for the Tri-State Convention from 1946 to 1949. Dr. Dodson is a graduate of Wabash College, Crawfordsville, Ind., and Northern Baptist Theological Seminary, Chicago, Ill. His denominational service includes membership on the central committee of the American Baptist Home Mission Agencies. He also serves on the boards of trustees of Linfield College, Berkeley Baptist Divinity School, Northern Baptist Seminary, and Westminster College.

C.C.S.P. Adopts Conference Theme

The Council on Christian Social Progress has adopted the home-mission theme for 1957-1958, "Christ, the Church, and Race," as its major emphasis for its annual conference at Green Lake, July 20-27. The department of Christian Friendliness of the American Baptist Home Mission Societies is cooperating in preparing the program. Speakers will be Ira DeA. Reid, professor and chairman of



Gold Plaque for Year of Baptist Achievement presented to North Main Avenue Baptist Church, Scranton, Pa. Left to right: Jack Hind, church-school superintendent; Joseph King, of the Pennsylvania Baptist Convention; William T. Evans, pastor; Alice Evans, chairman, board of Christian education

May, 1957

Our Faith in Them



National Baptist Student Conference, Green Lake, 1956

Calls Forth Their Faith in God

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the department of sociology, Haverford College, Haverford, Pa.; Paul Sanders, professor of law, Vanderbilt University, Nashville, Tenn.; and James W. Bristah, executive secretary, Council of Social Education and Action, Detroit Council of Churches, Detroit, Mich.

In a Word Or Two

■ Part of the 50th annual session of the American Baptist Convention, meeting at Philadelphia, will be televised directly from Convention Hall on Sunday, June 2, at 10:00 A.M., when the CBS-TV program "Lamp unto My Feet" will be telecast. At 10:30 A.M. EDT, CBS "Church of the Air" will feature a radio address by Harry L. Dillin, president of the American Baptist Convention.

■ Lee Shane, formerly pastor of Calvary Baptist Church, Charleston, W. Va., recently started his work as minister of the National Memorial Baptist Church, Washington, D.C.

■ Albert King Morris is serving as interim minister of the First Baptist Church, Niagara Falls, N.Y.

■ Jitsuo Morikawa, director of evangelism for the convention, was heard coast-to-coast on Easter morning, when he was the speaker for the

sunrise service from the Hollywood Bowl, Calif.

■ At the American Baptist Mission, South India, eight-year old David Knoll is studying his lessons. Attending the same school in El Salvador, Central America, is another American Baptist missionary's son, Jack Cedarholm. These boys are but two of some



Martin Luther King, Jr., will address Philadelphia convention during presentation of Council on Christian Social Progress, Monday, June 3, at 7:50 P.M.

eight thousand elementary-grade children throughout the world without access to regular schooling who study by mail with the Calvert School, Baltimore, Md. Calvert courses are approved and accredited by Maryland's department of education, and Calvert credits are accepted throughout the country.

■ American Baptists who will serve as leaders at the interdenominational Northfield Conference on the Christian World Mission to be held on the campus of the Northfield School, East Northfield, Mass., July 1-7, are Edward B. Willingham, general secretary of the American Baptist Foreign Mission Societies; Gordon M. Torgersen, pastor of the First Baptist Church, Worcester, Mass.; Florence Stansbury, director of missionary education for children; and Irene A. Jones, associate executive secretary of the division of foreign missions of the National Council of Churches.

■ Berkeley Baptist Divinity School has designated Tuesday, October 8, as the date for the inauguration of Ralph M. Johnson as president. Dr. Johnson will continue in his present position with the American Baptist Convention until June 30.

■ Three officers of the army of the Republic of South Korea in training at Fort Monmouth, N.J., were recently



Courtesy of City Planning Commission

While in Philadelphia plan to visit EASTERN

If you plan to attend the American Baptist Convention meetings being held in Philadelphia this year, May 29-June 4, also plan to visit nearby *Eastern Seminary and College*. Buses will leave Convention Hall at designated times for campus tours.

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baptized and joined the First Baptist Church, Red Bank, N.J. The pastor is John F. Crouthamel.

■ Ralph T. Andem, executive secretary of the Michigan Baptist Convention, will retire December 31.

■ Lloyd J. Averill, Jr., dean of Stetson Chapel, Kalamazoo College, Kalamazoo, Mich., was the speaker, coast-to-coast, on CBS Radio's "Church of the Air" program, on March 31.

■ The Baptist Missionary Convention of the State of New York announces that, by vote of the convention and a recent action by the State Legislature, its name has been changed to The New York State Baptist Convention. H. Victor Kane is the executive secretary.

■ Lawrence P. Fitzgerald, editor of youth publications of The Board of Education and Publication, Philadelphia, Pa., has accepted a position with the General Commission on Chaplains, effective June 15. Dr. Fitzgerald will edit *The Link* and serve as director of the department of ministry to armed forces personnel.

Anniversary Celebrations

■ First Baptist Church, Fresno, Calif., its 75th, Bernie G. Osterhouse, pastor.

■ The 85th of Livingston Avenue

June Issue Late!

IN ORDER THAT we may report the meeting of the American Baptist Convention at Philadelphia, Pa., May 29-June 4, the June issue of *MISSIONS* will be off the press about June 18. So, please be patient until your copy arrives. We believe that it will be worth waiting for.

THE EDITORS



Campus Scene

ARE YOU PLANNING ON SEMINARY THIS FALL?

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Baptist Church, New Brunswick, N.J., Joseph D. Ban, minister.

■ *The Secret Place*, its 20th year of publication as a devotional guide.

■ Eastern Baptist College, St. Davids, Pa., its 5th since becoming a separate institution, and its 25th since the founding of the collegiate division of Eastern Baptist Theological Seminary.

■ First Baptist Church, Washington, D.C., its 155th. Edward Hughes Pruden is the minister.

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LET'S THINK ABOUT MONEY

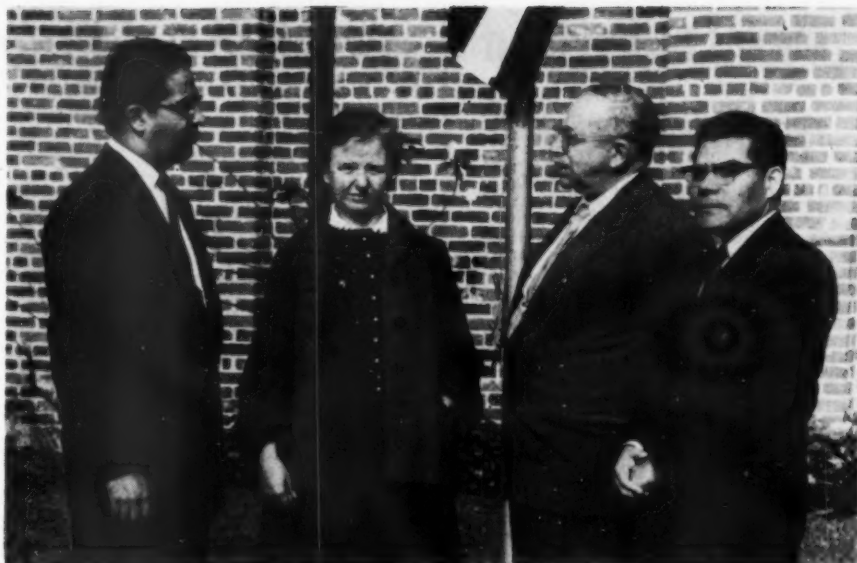
Ellis Cowling

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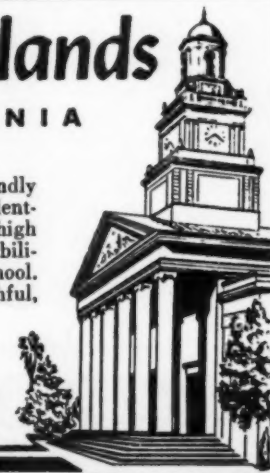
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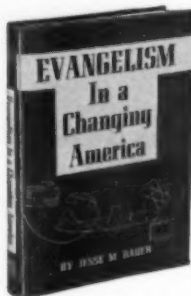
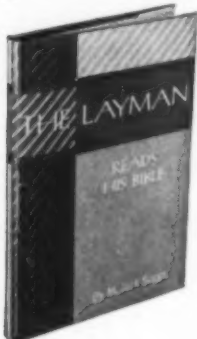
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World Christianity

By ANNA CANADA SWAIN

Oberlin Conference On Christian Unity

Most of the Christian world will have its eyes on Oberlin this next summer as delegates from many churches discuss Christian unity. To some, Christian unity means one church; to others, cooperation with other Christians. American Baptists as a whole seem to belong to the second category. Willingness to cooperate has come about largely in the present century. The formation of Councils of Churches (local, national, and world), together with increasingly apparent need for a united attack on the evils of our day, has strengthened the feeling that the church of Christ is worldwide. In a recent copy of the *Manchester Guardian* (Great Britain), the bishop of Manchester (Anglican) lists four things which he feels separate the churches: (1) differences in church government, involving the nature of the church and the ministry; (2) differences in custom and habit; (3) the inertia and vested interests of great corporations with long histories and tenacious memories of battles of long ago; (4) the indifference of the ordinary church member and lack of vision of what one visible united church might be.

Interracial Church In Washington, D. C.

Like many other churches in the United States, a Lutheran church in Washington, D. C., had to decide recently whether it would move to the suburbs or stay at its present location and become a "color-blind" church. It has chosen the latter course and is now ringing the door bells of Negro residents of the area, inviting them to come to church.

Educational Crisis Continent-wide

Across the American Baptist Convention we have been hearing this year of the crisis in our Baptist schools. This concern is being shared by most of our denominations and by all privately endowed colleges. It is also receiving wide publicity in Canada. At a recent conference attended by 150 top-level representatives of all areas of Canadian life, the prime minister announced that the educational situation is so serious that he was recommending that grants to universities be doubled and that there be established a Canada council for arts, humanities, and social sciences, with an endow-

ment of \$50-million, plus an additional \$50-million to be distributed to the universities for capital improvements. The group not only dealt with financial problems, but also wrestled with the real issues of education—the use of human resources, technological and scientific education, educational structure, and the difficulties in securing adequate teaching staff.

World Council To Meet in New Haven

At the recent meeting of the executive committee of the World Council of Churches it was decided that, subject to central committee approval, the 1958 meeting of the central committee will be held on the island of Rhodes. The three main issues to be discussed this summer by the central committee at New Haven will be: (1) the church's calling to witness and serve, including the relation of the missionary and evangelistic task of the church to its task of meeting human need; (2) a discussion of the nature and the theme of the Third Assembly of the World Council, which will probably be held in Ceylon, in 1960; (3) the question of the integration of the World Council and the International Missionary Council.

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MISSIONS

Letters...

TO THE EDITOR

SIR: I follow MISSIONS very carefully, and regard it highly. You are to be commended for the fine work you are doing.

Your major statement on missions policy in the March issue is much appreciated—"After the Mission the Church." We need more on basic policy these days in order to keep the people at home informed on the great transitions now taking place around the world of missions, due to the emergence of some of the younger churches to an advanced degree of indigeneity. May I point out, however, that although you illustrate your article from the history of our American Baptist Foreign Mission work in Burma and the Philippines, devolution actually took place in Japan before it did in these two areas. Authority for the handling of field budgets and the placement of missionaries was put in the hands of a joint committee, of which the majority membership was Japanese, as early as 1927. According to the record, this did not take place in Burma until 1929, or in the Philippines until 1935. So do not forget that Japan, although in many ways a "slow field," leads the way in the movement for the development of an indigenous church! My sources are Torbet's *Venture of Faith* and the Japan history written by Wynd.

WILBUR M. FRIDELL

Tokyo, Japan

SIR: William B. Lippard is right when he writes in the March issue of MISSIONS that it is "a sorry reflection on nearly 19,000,000 Americans, a terrible shame, that as Baptists we constitute such a divided and divisive group in American Protestantism." What is wrong with a people who not only separate themselves from Christians of other denominations at home and on the mission fields, but cannot even get together with those who are of the same tradition and practice? It seems to me that uncooperativeness has become the chief "Baptist distinctive."

LEONARD GITTINGS

Berkeley, Calif.

SIR: We can assure you that there are many who read MISSIONS. The Baptist Youth Fellowship page picked up our request for Betty Crocker coupons from our Anadarko Christian Center newsletter, and we have been showered with dozens of packages of coupons from across the country. We want to thank MISSIONS for this help, and we want to thank all who helped us in this way, as many did not include their addresses so that we could thank them personally.

We will be collecting the coupons for some time to come and will appreciate all sent in by MISSIONS readers.

CHARLES R. OSBORN, JR.

Anadarko, Okla.

SIR: With regard to William B. Lippard's pungent column in March MISSIONS, may I say that we Baptists ought to be profoundly grateful to him for vividly reminding us of some disturbing facts of which we ought to be aware, and which some of our writers have a tendency to ignore. One of the things which has disturbed me most of my life is the matter of dissident groups, and even large bodies of Christians who, in the name of Christ

who during his last hours on earth prayed "that they all may be one," blithely enter territory already occupied by other Christian groups, tacitly condemning their leaders and proselitizing their people, thus creating confusion in the minds of the public, weakening the total witness, and lowering the dignity and effectiveness of the entire church.

FRANK C. RIDEOUT

Jamaica Plain, Mass.

SIR: Would the enclosed picture be of interest to you? It is a candid shot taken by her grandfather as she selected MISSIONS magazine, after carefully discarding



Linda Vasquez

the one on the floor. Even at nine months, Linda Vasquez, daughter of our daughter, Mrs. Albin Vasquez, of Chicago, is a discriminating reader.

HELEN D'ABOY

Springfield, Ill.

SIR: I was sorry to see the advertisement of the book *Should Christians Drink* in your March issue. If you read the book, you will find that it fails to encourage total abstinence, giving an excuse to those who wish to drink moderately. It is regrettable that Ernest Gordon is not alive to answer some of the statements. Rather, every church member ought to read *The Cup of Fury*, by Upton Sinclair, which can lead to nothing else but total abstinence.

MRS. B. W. RICHARDSON

Providence, R.I.

SIR: I wish to express my appreciation of your splendid editorial in the March issue of MISSIONS, dealing with the development of the church as the product of the mission program. This is an excellent statement and should be most helpful in guiding the thinking of our people.

EDWARD B. WILLINGHAM

New York, N.Y.

SIR: The April issue of MISSIONS arrived today, and you have done another good job. In regard to "The Most Wasted Hour," by Wesley Shrader, what a hurricane will result from the reading of his latest work, "Dear Charles" (letters to a young minister), a condensation of which appears in the April number of *Pulpit Digest*!

MERRILL C. SKAUG

Eagle, Idaho

New Resource Books for Greater Christian Service

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by Wayne C. Clark

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As I See It

By WILLIAM B. LIPPARD

SHALL the American Baptist Convention borrow \$3,000,000 from the banks in New York city?

That risky proposal has been considered for almost a year. The huge sum, if so borrowed, is to be handed over to the American Baptist Home Missions Societies to make loans to churches to finance building programs, with approval of their state conventions or city mission societies. Over a period of ten years the big debt is to be repaid to the banks by a priority charge of \$300,000 annually against the Unified Budget, which means penalizing receipts.

The finance committee disapproves the principle of such financing. The General Council at its Chicago meeting, March 14-15, however, approved the plan for submission to the Philadelphia convention for decision. Thus it will be a major topic for discussion and action when the delegates gather in Philadelphia.

As I see it, this proposal calls urgently for hard, sound, realistic, unemotional thinking.

Apparently, sponsors of the plan are blessed with memories much shorter than my own. Vividly I remember the collapse of the Interchurch World Movement thirty-six years ago. Its huge budget had been financed by bank loans, with the serene expectation that gifts from the so-called "friendly citizens" would repay the loans. Alas, the "friendly citizens" proved to be mythical. There were no such people. No gifts came in to pay the bank debt. As one of the several underwriters of the bank loan, the American Baptist Convention had to pay \$2,500,000 as its share to liquidate it. Fortunately, John D. Rockefeller, Jr., contributed \$1,000,000 toward that Baptist obligation. In view of the discourtesy to his famous "Jones Report" it would be unsound financial policy to expect to be bailed out again in the event of a similar emergency.

Vividly I remember also when our Foreign Mission Society owed the New York banks \$1,050,000. In the board meeting, as its recording secretary, I listened to the foreign department's

strenuous urging, *in spite of the million dollar bank loan*, to finance an expansion of missionary service abroad. The foreign secretaries pictured the needs on the fields as challenging, crucial, unprecedented, imperative. Undoubtedly so they were. However, when a board member quite casually asked the innocent question as to individual and personal responsibility of board members for the payment of that million-dollar debt, the face of Henry Bond, great Baptist layman and then finance committee chairman, became white as a sheet. From that historic moment the foreign mission budget was reduced instead of enlarged, and the board began its herculean effort to reduce that bank debt. It took nine long, weary years before the balance sheet reported no bank loan.

Again quite vividly I remember the great depression of 1929-1937. Contributions to the Unified Budget took a spectacular nosedive. In 1933 they totaled only \$2,234,507 and went down to \$1,833,803 in 1935, as compared with \$6,481,747 last year. What would have happened to our missionary service around the world in 1933 or 1935 if \$300,000, as is now proposed, had been a first claim to make a required annual payment on a bank debt?

And during those depression years I attended a meeting of the Council on Missionary Cooperation. A city mission society stood on the brink of bankruptcy because it had borrowed money from the banks and had bought too much land for church expansion. A state convention was in similar dire financial straits because its funds over the years had been invested in 7 per cent and 8 per cent farm mortgages in the Middle West. Having defaulted interest and principal, the securities now were worthless. (See *MISSIONS*, February, 1932, page 93.) And the M. & M. Board had to deny pensions to 130 applicants and to reduce its beneficiary grants to \$240 a year. The best we could do at that meeting was to launch a "Maintenance Movement Campaign" simply to keep our missionary service alive.

Nobody can deny the need today for more Baptist churches. The population has increased 11 per cent during the past five years, and 26 per cent in California alone. In five Western states, 238 new Baptist churches are needed now, and 568 more in the next ten years. By 1970, at least 1,200 new American churches will be required.

The need is surely there. But who seems to be concerned over finding pastors for the projected new churches? Able, well-trained ministers are scarce. Our divinity schools are not now graduating enough qualified men to provide leadership for such church expansion. Will these needed pastors come from inferior, non-Baptist Bible schools, or be imported from the Southern Baptist Convention? Sooner or later, will they then lead these new churches with their convention-debt-financed edifices out of the American Baptist Convention? Who is giving this possibility any serious thought?

And what becomes of the justified hope of The Board of Education, which is now making a survey of its needs, to appeal for funds for Baptist colleges and divinity schools? From these must come the leadership of tomorrow. Ten years ago the Foreign Mission Societies met their post-war reconstruction needs from the World Mission Crusade of 1945-1947. Two years ago the Home Mission Societies secured about \$5,000,000 for church extension. Surely The Board of Education deserves a chance to state its case and to ask for help.

One of the perils in the current American prosperity is the immense indebtedness of the people through installment buying. Houses, automobiles, radios, TV sets, furniture, washing machines, electric organs, and what have you, all are bought on credit. You can even now go to Europe and pay for it in installments after you return home. The American people are now reported to be in debt to the total of \$425-billion. Any substantial down turn in the national economy would put millions of people into serious trouble. The proposed plan is, simply, convention debt and similar installment payments on a larger scale. And in the event that the convention approves this indebtedness, the question might well be asked, as was asked of the board of managers of the Foreign Mission Society, whether the members of the General Council and the finance committee would be individually and personally responsible for that huge bank debt.

As I see it, this is not the time for the American Baptist Convention to borrow \$3,000,000 from the banks and to put a priority claim on \$300,000 annually on the Unified Budget.

MISSIONS

EDITORIALS

THIS ISSUE is devoted largely to the observance of three anniversaries in American Baptist life—the 50th of the American Baptist Convention, the 125th of The American Baptist Home Mission Society, and the 250th of The Philadelphia Baptist Association. Robert G. Torbet's "The American Baptist Convention: An Interpretation" furnishes the historical background and presents some perennial problems. Edwin T. Dahlberg supplies a world perspective in his article on "Our Baptist World Trajectory." G. Pitt Beers tells the thrilling story of accomplishments in home missions during the past century and a quarter. Frank A. Sharp has an eye for the future as he recalls what Philadelphia Baptists have done during two hundred and fifty years. And Reuben E. Nelson gives us a look at some of the problems and possibilities of the American Baptist Convention for the next fifty years. In addition to writing an editorial on "An Epoch in Baptist History," the editor had the problem of arranging the sequence of the articles mentioned above. Logically, Dr. Torbet's article should be first and Dr. Nelson's last, but any one of the five is worthy of whatever distinction there is in being first in order. So we proudly present this special issue of *MISSIONS*, Vol. 155, No. 5, as a salute to the American Baptist Convention, The American Baptist Home Mission Society, and The Philadelphia Baptist Association. May they have many more anniversaries!

On Defining A Baptist College

WHAT is a Baptist college? What characteristics, if any, distinguish it from any other college, particularly a state college or university? In view of a national survey now being made to determine whether The Board of Education and Publication of the American Baptist Convention should undertake a campaign for some \$8-million to aid our Baptist-related schools and colleges, these questions have suddenly become live issues among us. In an effort to answer them, though doubtless not to the complete satisfaction of all of us, The Board of Education and Publication recently issued both a summary and an expanded definition. The summary definition is as follows: "An American Baptist college is an educational institution of higher learning whose faculty, administration, and trustees are committed to the following goals: (1) to maintain a thoroughly accredited curriculum based on recognized high academic standards of scholarship and teaching; (2) to develop a philosophy of Christian higher education—curriculum and teaching based on an avowedly Christian perspective; (3) to create a Christian community in the whole life of the college; (4) to provide a com-

prehensive program of religious life and training on campus, as well as in the local church and community; (5) to produce a vital relationship with the denomination and, through the denomination, with the ecumenical movement; (6) to anticipate active support from the American Baptist Convention through The Board of Education and the area constituency." The expanded definition, too long for consideration here, spells out each of these six points in detail. To anyone who may insist on a larger use of the word "Baptist" in this definition, it should be said that its framers were only being realistic. Scholarship cuts squarely across denominational lines and will not be hemmed in by them. In addition, a Baptist school ought first of all to be a Christian school, and if by beginning at that point we can help to save our schools, then what are we waiting for?

A Financial Problem For Philadelphia

ASSUMING that the current survey will justify a major financial campaign to aid Christian higher education in the American Baptist Convention, then this campaign will be one prong of a two-pronged problem for the delegates to consider at the Philadelphia convention, May 29–June 4. The other prong will be a \$3-million bank loan for church extension to be amortized over a period of ten years at the rate of \$300,000 a year, that amount having first claim on Unified Budget receipts during that period. Here are all the component parts of a financial problem that the Philadelphia delegates may think of as being too hot to handle. On page 12 of this issue, Editor Emeritus William B. Lippard puts up a spirited argument against borrowing the \$3-million, even though he recognizes, as other well-informed American Baptists recognize, the need for new churches on the frontiers of our expanding American life. Yet arguments of this kind, however valid they may appear at the moment, do not solve the long-range problem of church extension. Not to go forward at this point is not merely to stand still; it is to go backward—something that we American Baptists simply cannot afford to do. Moreover, to look at the problem from another angle, the need for new churches should not be considered an alternative to the need for funds for our schools, colleges, and seminaries. The problem is not that simple. It is not either-or, but both-and. It is not that we need funds either for church extension or for Christian higher education. We need both—now, while there still is time. At either prong of this problem, time will not wait. To hesitate, to falter, to postpone, is to let life pass us by. This is the time for a courageous, bold

adventure into the unknown. Like Abraham, we are called to go out, not knowing where we shall go. But to go in response to that call is not to go alone. Far ahead of us will be One who said long ago, "Lo, I am with you alway, even unto the end of the world."

A Top Priority For Convention Action

WITH the foregoing paragraph clearly in mind, it should be said that if at Philadelphia there must be a choice between church extension and Christian higher education—if there must be a choice—then by all means Christian higher education should have top priority. At this point Dr. Lipphard's argument is, it would seem, unassailable. Just a few years ago the Foreign Mission Societies conducted the highly successful World Mission Crusade, and more recently the Home Mission Societies conducted the not so highly successful Churches for New Frontiers campaign. Now, everybody knows the reluctance with which the Denver convention approved this campaign, and should know even better the inertia, the lack of concern, that leaders of the campaign had to face from start to finish. All this is more than just so much water under the bridge; it is a large amount of energy wasted, dissipated, forever spent. As we tried to state clearly in the preceding paragraph, everybody knows that we need new churches. More than that, we simply must have them. But why all this commotion about them now—only a year after a campaign designed to make them possible had to be put down in the books as falling far short of its goal? We raise this question merely to reiterate that if there must be a choice at Philadelphia, then let Christian higher education have its turn. Ronald V. Wells, associate executive director of The Board of Education and Publication, has well said: "If it is important to have an American Baptist witness in our culture and in the Protestant ecumenical movement, then Christian higher education is a top priority for the American Baptist Convention. For it is in our colleges and student centers that we train and further enlist both our lay and our professional leadership. If trained leadership is essential to the vitality and effectiveness of any organization, then the whole future of the American Baptist Convention may be shaped by the decision that we shall make in Philadelphia." We fully agree.

On Returning To Christian Humanism

THERE appeared in *The Christian Century* for March 6 an article by John C. Bennett entitled "Toward a Christian Humanism." Taking the measure of certain theological emphases in recent years, especially ideas of the fall of man and of his sin and guilt, Dr. Bennett says it was "altogether natural that the revival of a full-length Christian doctrine of man in our time led to primary emphasis on deflation of the foolish self-image of modern man with his strong temptation to self-worship and his belief in self-salvation through reason, science and education, through social progress and social revolution. . . . His false hopes of building a new world through one rational scheme after another needed to be exposed." Today, however, Dr. Bennett sees quite another problem. "Today," he writes, "the primary danger is that man will come to take a

low and mean view of himself: that he will see himself as a biological creature and little more, that he will pity himself as a helpless victim of historical forces over which he has no control. . . . So he will become hopeless about winning or preserving spiritual freedom over against the surrounding culture. . . ." So Dr. Bennett declares that the first word to say to such despairing people is not an accusation of guilt, but such words as these: "Son of man, stand upon your feet. You were created in the image of God. You belong to the race to which God came in Christ. He shared fully your humanity and he calls you to new life in him. . . ." Strange words these in most theological circles today! "Whenever we emphasize the greatness and goodness of man or the sin and misery of man," Dr. Bennett adds, "it is essential to keep both emphases in the context of the Christian faith as a whole." Though he wants no return to the "illusions" that led to man's "self-worship," yet he sees the "greatness and goodness" of man as "the foundation for . . . human dignity." This foundation is twofold: "the belief that man was made in God's image and the belief that God has come to man in Jesus Christ who was fully human." To those of us who have held these views of man all along, talk of a "return" to them is welcome news. The line forms to the right! We sincerely hope that the procession will start immediately and that it will be a long one.

What Christians Can Do To Promote World Peace

ONE OF THE most widely circulated magazines in the United States is *The Progressive Farmer*, whose five editions are read by millions in Texas, the Mississippi Valley, Kentucky-Tennessee, Georgia-Alabama-Florida, and the Carolinas-Virginia. Its senior editor and board chairman, Clarence Poe, is a member of the First Baptist Church, Raleigh, N.C. Writing in a recent issue of his magazine, Dr. Poe flings down a challenge to the World Council of Churches, to individual churches, and to all Christians to "bestir themselves to help prevent war by every method now under consideration," such as these that follow: (1) by sound programs of international arbitration and world disarmament; (2) by strengthening very greatly both the United Nations and the World Court; (3) by promoting "Atoms for Peace" to increase world plenty; (4) by helping poorer nations increase in education, health, and efficiency; (5) by opposing war, not only as inhuman, but as useless—stressing Christ's own teaching, "They that take the sword shall perish with the sword." With reference to the fourth of these methods, Dr. Poe says something that MISSIONS has said repeatedly: "We cannot expect peace in the world unless there is a worldwide crusade to eliminate poverty, ignorance, and ill health which make the poorer nations of Asia, Africa, and South America . . . so unhappy and hence ready to turn to communism." So, in order to save humanity from destruction, he lists as the second of two things we must do the willingness "to spend as liberally to help promote the health, intelligence, and well being of poorer nations as we now spend for purposes of war and preparation for war." And the first of these two things is "that we . . . be as unwilling to kill people of other nations as to have them kill our people." Or, positively, as willing to let live as to live.

An Epoch in Baptist History

WRITING in what is now *MISSIONS* magazine for July, 1907 (it was called *The Baptist Missionary Magazine* at that time), Clifton D. Gray, of Dorchester, Mass., referred to the organization of the Northern Baptist Convention in Washington, D.C., which had taken place in May, as marking "an epoch in Baptist history."

Continuing, Dr. Gray wrote: "Many started for Washington in fear and trembling. Did this proposed new organization mean subversion of all that was dear to faith? Was it not the plan of the few and not of the many? Most of them had not been in Washington a day before they saw a great light, and the light continued to grow. There was an occasional dissenting voice. One man saw the bogie-man of 'popery,' but he was laughed out of court. . . . There was confusion and a babel of many voices. No wonder! for the first time in many years the dumb spake and the articulate voice of the Baptist Denomination of the North was heard. The denomination spoke in no uncertain terms."

Since that historic occasion, fifty eventful years have passed, each of which, successively, has vindicated Dr. Gray's belief that the organization of what is now the American Baptist Convention would mark an epoch in Baptist history. This was, indeed, an epoch-marking and epoch-making occasion—what Webster calls "the beginning of a relatively new development." And the fifty years that have followed richly deserve to be called "a period of time characterized by a distinctive development or by a memorable series of events." What happened in Washington, D.C., in 1907, was, organizationally, the birth of what Dr. Gray called the Baptist denomination of the North. For the first time its articulate voice was heard, and it spoke in no uncertain terms. And what is even more important, for the first time the Baptists of the North began to work together as members of a single, national organization. The national societies and other organizations and agencies which up to that time had operated independently, many of them as incorporated bodies unrelated to one another, decided now to become associated in the Northern Baptist Convention. In a very real sense, therefore, that moment marked the birth of our denomination. It was the beginning of an epoch of Baptist history that still is going strong.

That many delegates started for Washington with fear and trembling was doubtless to have been expected. When any new venture of faith is proposed there will always be a certain degree of fear and trembling. There will be those who in all honesty will express gloomy doubts and raise fear-inspired questions. There will be dissenting voices. And how often in Baptist circles someone raises the cry of "popery"! But even though such dissenters may not always be laughed out of court, the better wisdom of the majority usually prevails and a new day is born, a new epoch begins. We should be grateful to God that it was so in Washington in 1907.

Yes, the Baptists of the North spoke in no uncertain terms in that eventful year. According to Dr. Gray's report, they said two things: "(1) 'We are members

one of another.' We are independent churches, but in union there is strength, and we can do more for the kingdom of God together than apart; (2) We need to get back of our missionary organizations and support them better. We used to say that the societies belonged to us. We now say that we belong to the societies. We want them to feel that we are behind them."

Here was wisdom not only for 1907, but for 1957, for 1997, and for all time. Baptist churches are independent churches, of course, but they can do more for the kingdom of God together than apart, as the last fifty years have shown conclusively over and over again. Here is a truth that we Baptists need to remember year after year as we continue to work together. We are, indeed, members one of another. We belong together, we ought to stay together, we must work together. As Aesop's bundle of sticks demonstrated long ago, in unity is strength. Surely we ought to know that "united we stand; divided we fall."

The second thing the Baptists said in Washington, D.C., in 1907 needs to be said in Philadelphia, Pa., in 1957. To repeat Dr. Gray's words: "We need to get back of our missionary organizations and support them better. We used to say that the societies belonged to us. We now say that we belong to the societies." And what a difference between these two points of view! No longer do we say that the five national societies belong to us; now we say that we belong to the five national societies (and, of course, to all our other boards and agencies). It is our work that they are doing, our money that they are using to advance God's kingdom, our young men and young women whom they are sending to the near and far places of earth with the Christian gospel. So, from the point of view of material support, at least, their success is up to us. They succeed or fail as we succeed or fail. We are members one of another. We belong together. We must work together as a winning team.

Surely there is something for us here as we face the next fifty years in the life of the American Baptist Convention. To be more specific, here is wisdom for us as we work out the problems of reorganization, which was authorized in Seattle last year. In Seattle in 1956, as in Washington in 1907, many exhibited fear and trembling. Would the proposed new organization mean the subversion of all that was dear to faith? Was it not the plan of the few and not of the many? But in Seattle, as in Washington, it was not long before a great light appeared, and that light continued to grow. And once again, for the first time in many years, the articulate voice of the Baptists of the North was heard. The denomination spoke in no uncertain terms. Once again the delegates said that we can do more for the kingdom of God together than apart, and that we need to get behind our entire world mission and support it better, far better, than ever before.

Fellow American Baptists, here is our unfinished task. Here is our clear mandate for the months and the years ahead. What will we do about it?



Dedication of missionaries at an annual meeting of the American Baptist Convention

The American Baptist Convention: An Interpretation

Its background, its origin, its structural principle, its growth, its immediate problems, and its problems for the years yet ahead

By ROBERT G. TORBET

FIFTY YEARS in the twentieth century may very well be the equivalent of one hundred and fifty years in the nineteenth. So rapidly have events followed one upon the other within the lifetime of nearly half of the people who read this article! The catalyst furnished by the First World War swept into the cauldron of destiny a strange and terrifying compound of elements. Some have proved to be the forerunner of new wars and conflicts among the family of nations. Others have led to benefits for the good of mankind. But all of them have speeded up the passing of time, until a lost minute is as precious to a modern businessman as a lost week was to a busy merchant a century ago.

In such a setting we pause to look at the fifty years of achievement of American Baptists. For only a half-century ago the churches of the North united in a national convention which was intended to develop closer cooperation, greater efficiency, and a spiritual solidarity among Baptists. When the Northern Baptist Convention (since 1950 called the American Baptist Convention) was organized in the Calvary Baptist Church, Washington, D.C., in May, 1907, the general point of view of most observers was voiced by Clifton D. Gray, of Dorchester, Mass. "We used to say," he ventured, "that the societies belonged to us. We now

say that we belong to the societies. We want them to feel that we are behind them."

Several factors contributed to the formation of the convention. The main one was the problem of financial support for the world mission enterprise. For nearly a century prior to 1907, American Baptists had channels of communication and a means of contributing to home and overseas missions and the support of a publishing agency. These tasks were accomplished through national agencies known as "societies." In 1907, there were five major organizations of this type: the American Baptist Missionary Union (renamed in 1910 the American Baptist Foreign Mission Society), the Woman's American Baptist Foreign Mission Society, The American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, and The American Baptist Publication Society. There were also state conventions and city mission societies.

Many, of course, were quite satisfied with the "society" method of operating as a denomination. But others, principally laymen, felt that the times called for more centralized organization, to avoid multiple appeals to the churches for support, and to effect greater efficiency in budgetary planning. Actually, the same delegates in most instances attended the "May Anniver-

saries" of the national societies. Under their particular presiding officers, they would act in succession for the interests of the various agencies. But the main problem lay in the fact that they represented a small proportion of the membership of the churches. Indeed, this sad fact had been one of the chief reasons given for the continuance of the societies by their supporters. It would never do, they argued, for the missionary enterprise to be left to the mercy of an ecclesiastical body of churches, many of whose members were either indifferent to missions or openly hostile.

But a combined indebtedness of nearly a half-million dollars in 1897 led the Home and Foreign Mission Societies to join with the American Baptist Publication Society and the Baptist Young Peoples' Union of America in creating a Commission on Systematic Christian Beneficence to plan for the total giving of the denomination. The commission guided the state conventions and city societies in a program of missionary promotion. Through these efforts and the generous contributions of John D. Rockefeller, money to pay the indebtedness was successfully raised.

This was the beginning of a series of actions which led to a call in 1906 for a general meeting of all the societies to be held in connection with the May Anniversaries in 1907 at Washington, D.C. At that historic meeting, plans were laid for the establishment of an organization which would preserve the self-government of the churches and yet provide coordination of denominational work.

A year later, amid intense enthusiasm in the White Temple in Oklahoma City, Okla., plans were completed, and the national agencies agreed to modify their structure enough to enter into cooperative relations with the new convention. This meant regulating their expenditures in accordance with an over-all annual budget approved by the convention. It meant also that there would be no solicitation of funds or incurring of indebtedness without approval of the convention in its annual session. A finance committee of nine members was created by the convention to prepare the coordinated budget on the basis of recommendations from the various cooperating agencies. At the 1908 convention, a budget of one and a half million dollars was approved.

Though there was not complete approval of the new pattern, yet under it the national societies gained, on the whole, a wider support of their total world mission under the new plan than had been possible under the old plan.

Perhaps no denominational organization within American Protestantism started out with less centralization. The Declaration which set forth the Act of Incorporation in 1910 affirmed the convention's "belief in the independence of the local church, and in the purely advisory nature of all denominational organizations composed of representatives of churches." Yet, at the same time, the writers of the Declaration went on to underscore their desire to weld a denominational consciousness and responsibility for the sake of the Baptist world mission. Their actual words reflect the influence upon their thinking of the rapid expansion of the country in those early years of the century. They stated that the convention "believes also that, in view of the growth of the Baptist denomination, and its extension throughout our country, there is need for an organiza-

tion to serve the common interests of the entire denomination as state and district organizations serve their respective constituencies."

There were, of course, many problems in making this new organization effective. A major problem was how to safeguard the "independence of the local church" while at the same time seeking to "promote denominational unity and efficiency." This tension aroused criticism and suspicion. These unhappy effects were aggravated by a period of theological controversy, which was in turn a reflection of the doctrinal confusion and unrest that plagued American Protestantism following the First World War.

The solution of this problem is coming about, not through the means of organization, but through a resurgence of theological interest in the nature of the church. This trend has been making itself felt in American Baptist circles, as it has in Protestantism generally, within the last fifteen years. Stimulated largely by a revival of biblical studies and theological interest, and encouraged by theological conversations being held among various communions within the World Council of Churches, American Baptists are re-examining their theological heritage, particularly at the point of their uniqueness: the doctrine of the church. This study, instead of accentuating independency, is actually emphasizing relatedness.

AGAINST THIS BACKGROUND, the growing tendency within the convention toward a more centralized church life is receiving less criticism than it would have received a generation ago. This does not mean to say that the growing centralization is sacrificing the basic character of congregational church life. But it does mean that since the early days of the formation of the American Baptist Convention, the churches and their city, state, and national agencies have learned increasingly how to work together.

This trend may be seen in the development of a strong fund-raising agency of the convention, known today as the Council on Missionary Cooperation. Through the application of sound principles of stewardship and promotion, techniques have been worked out which have found growing reception by the churches, with the result that a denominational budget of nearly nine million dollars was approved at Seattle in June, 1956.

The trend is also confirmed by a program of reorganization of the convention machinery. In 1950, the office of general secretary was created, and Reuben E. Nelson was elected to fill the new post. This he has continued to do with distinction. Six years later, a plan presented by the General Council was adopted whereby a Council on Program Coordination was established. Representative of the administrative agencies, the national societies and boards, the state conventions and city societies, the new council was entrusted with the task of safeguarding a unified program for the denomination. In this way the convention hopes to achieve a degree of coordination in program that it has attained so well in budget-planning and budget-raising.

The trend has been further highlighted in 1955 by the integration of the two Foreign Mission Societies. A similar plan of integration was adopted in the same year by the two Home Mission Societies.

A related problem, which has confronted the convention at least three times in its brief history, has been how to centralize the national agencies of the convention in one headquarters. Some have been strong advocates of its location in the Middle West, perhaps in Chicago. Others have supported its remaining in New York. Complicating the solution of the problem is the presence of variant points of view within the denomination which reflect sectional concerns and interests of American life generally. A related factor is that some agencies have deep roots in their present locations, and the traditions of nearly a century and a half are not easily changed.

STILL ANOTHER PROBLEM with which the American Baptist Convention has been wrestling is that of bringing its educational institutions into a responsible relationship to the convention, and at the same time developing in the churches a substantial support for these institutions. This has been a very slow and not too successful process. Yet there are some indications of progress. One is the creation by the Board of Education and Publication of the American Baptist Education Association, which combines in its membership college presidents, seminary presidents, those engaged in a ministry on college and university campuses, and public-relations directors. Through annual meetings for joint planning, an understanding of objectives and areas of effective cooperation is being deepened appreciably. At the same time, these institutions are free to participate in the denomination's Institutional Budget, a plan which enables them to receive contributions from the churches of their supporting area over and above the churches' support of the Unified Budget.

Another problem for a denomination so decentralized as the American Baptist Convention is how to develop a responsible leadership of the convention between annual meetings. This has been effected through the General Council, which is broadly representative of the geographic areas of the convention. Though there are well-defined areas which are reserved for the action of the convention itself, a marked degree of activity and planning is achieved through the General Council.

In many respects, the most unifying factor in the American Baptist Convention has been the American Baptist Assembly at Green Lake, Wis. It was founded in 1944 under the leadership of Luther Wesley Smith. As a training center for ministerial and lay leadership for the churches, the assembly gives to the convention inspired and dedicated men and women who have come to believe in the world mission of American Baptists more intelligently and more enthusiastically than would otherwise have been possible.

It is a characteristic of Western man in the twentieth century to talk always of problems. This is but a manifestation of the complexity of modern life and of the growing consciousness of men and women that they are very inadequate to face life with easy answers. Therefore, it may not be amiss to speak of problems which American Baptists have yet to solve in the years that lie beyond this first half-century.

One is how to achieve a sense of unity without violating the basic nature of congregational polity. This many believe is essential to the preservation of the true nature

of the church, which is a spiritual fellowship, a community of men and women committed to Jesus Christ as Lord and Savior. The unity of such people is determined, not by outward forms of organization, but by the inner reality of the eternal presence of God.

A second problem is how to introduce efficient methods of organization and business operation without losing the personal relationships of a church fellowship at work. To a marked degree, American Baptists have been achieving this objective. But each generation must learn the lessons of successful achievement in this respect.

A third problem is how to achieve integration in the operating of the Baptist world mission without discarding responsible boards of managers of the national agencies engaged in this task. For in a democratic type of church life, the development of responsible leadership cannot be achieved if responsible boards are reduced to nonentities through overcentralization. American Baptists have with much wisdom combined the "convention" method with the "society" method of working together. For the "convention" method by itself might very well lead to a bureaucratic leadership which could sacrifice democracy for efficiency, and give little opportunity for the development of the rich talents of dedicated men and women within the fellowship.

A fourth problem is how to standardize procedures for ordination, for the calling of a minister, and for the wise selection of Christian educational materials without robbing the churches of their prerogatives within a congregational polity. Reflection brings to mind many instances in which churches have been lost to the American Baptist Convention because of leadership which was from the start disloyal to the ideals and purposes of the fellowship. It is not difficult to call to mind churches whose educational program has been lacking in unity and meaningfulness because of ill-chosen church-school materials. Indeed, in many cases attitudes have been developed through the influence of such materials to the point where indifference, if not open hostility, to American Baptist objectives has resulted.

A FIFTH PROBLEM is how to preserve a denominational consciousness and sense of mission without losing the ecumenical outlook. Closely related to this dilemma is the necessity which rests upon every thoughtful Christian to think deeply about the nature of Christian unity. There are those who believe that this is to be identified completely with organizational union. Most Baptists do not share this view. Instead, they feel that the spiritual oneness in Christ among Christians of various communions is more essential than organic ecclesiastical union. This reservation, however, does not rule out an active cooperation with other religious bodies in the National Council of Churches and the World Council of Churches. Such cooperation is justified by the universal nature of the Great Commission, which is binding on all Christians.

At the same time, Baptists would do well to re-examine periodically the meaning of their distinctives in the light of the New Testament. For only in this way will they be free from the stultifying effect of legalism and prejudice which encrust the mind when one ceases to come to the Bible for a fresh breath of the Spirit and for new light from the Word of God.

Our Baptist World Trajectory

What contribution do we American Baptists have to make to the life of our time? What should be the nature of our world mission? What is the gospel that we preach?

By EDWIN T. DAHLBERG



COURTNEY ANDERSON, in his brilliant biography of Adoniram Judson,¹ says of this first American missionary to Burma that the trajectory of his life—in navigator's language—was from latitude 42° 25.75' North, longitude 71° 04.4' West, to latitude 13° North, longitude 93° East.

"The great circles of his navigation on our globe," Anderson goes on to say, "had certain intersections: at an unidentified inn in western Massachusetts; in a grove behind the Academy at Andover; in the front room of a commodious house in Bradford; in the Death Prison at Ava on the Irrawaddy; beside a long-open grave in the tigerish jungle below Moulmein; in the harbor of the island of St. Helena; in the city of Philadelphia; at the seaport of Amherst by the Gulf of Martaban.

"And there is a final trajectory on a curve only one Navigator can draw, to an intersection only one Navigator can locate.

"This One issued a command:

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

When the editor of *MISSIONS* requested an article on the general theme of Baptists in world perspective, I thought of the foregoing passage—what Courtney Anderson had said about the trajectory of Judson's life. Then I thought of our Baptist trajectory—the great curve of the gospel around the world. What should be the nature of that trajectory in the Atomic Age?

First of all, it must be a trajectory of evangelism and Christian education.

The emphasis on the new birth has been primary in our Baptist tradition, and it must continue so. Pastoral counseling, marital counseling, psychiatric counseling, are all good. But counseling cannot take the place of conversion. There must be a personal, firsthand experience of Christ, a radical shift of the center of life from self to God.

Wherever we come face to face with evangelical Christianity, whether it be in a little Baptist meeting-

house in the Netherlands or in a Baptist association meeting in the Christian village of Resu-Belpara in faraway Assam, we are in the joyous fellowship of those who have been born again. This is true also of other Christians besides Baptists. But we have a particular affinity for personal, firsthand religion, which insists upon a regenerate church membership and the baptism of believers only.

As we join with all the Baptists of the North American continent—American and Southern Baptists, Negro Baptists, bilingual Baptists, Canadian Baptists, and Latin American Baptists—in the great Jubilee Crusade of Evangelism leading up to 1964, let us reaffirm our historic Baptist convictions in the field of evangelism and education. This does not mean that we should glibly repeat the worn-out shibboleths of professional revivalism. Not even so great a slogan as "Christ is the answer" is a sufficient answer. People want to know *how* Christ is the answer—what happens in the soul whereby he really becomes the answer.

As our new director of evangelism, Jitsuo Morikawa, has so ably pointed out, we must study again the biblical meaning of repentance and faith, grace and forgiveness, what it means to be lost, and what it means to be saved. We must do this in the context of our twentieth-century situation, with all its deeply entrenched evil, as well as its marvelous potential of hope and promise.

If with all our heart we truly seek the Lord, *now*, while he may be found, in the racial situation, the struggle of the human conscience with the hydrogen bomb, and the longing of the human soul for a saving, healing, emancipating, liberating Christ of resurrection and life, we may find ourselves flung into the midst of a revival of Christianity such as the world has never seen. This requires not only visitation evangelism, Sunday school teaching, and Jubilee Crusades. It requires more colleges, better preaching, a more intelligent and dedicated family life—everything that will lift up Christ and inspire the world to draw near unto him.

The Baptist world trajectory must also be a trajectory of religious freedom.

When the Baptists of seventeenth-century Europe rejected infant baptism, and Roger Williams organized in Rhode Island a colony that exalted freedom of conscience, encouraged the priesthood of believers, and separated the church from the state, there was projected into the world a principle of religious liberty that is

¹ *To the Golden Shore. The Life of Adoniram Judson.* By Courtney Anderson. Little, Brown and Company. 1956.

shaking the government of men and nations to this day. What the Baptists of Virginia and New England wrote into the Bill of Rights, we must inscribe upon the heart of mankind across the earth in our own time.

For the battle is not yet won. It is not won even in America, where persistent efforts are still being made to pay for parochial schools out of tax funds, and to send government envoys to the Vatican in Rome. How much more must the battle be carried to such nations as Spain, Colombia, and other non-Protestant states, as well as to some Protestant and Eastern Orthodox states, where people are still denied the basic right with which God endowed every people—the right to change their religion! This is probably one of the most fundamental issues in our world mission.

THE BAPTIST TRAJECTORY must also be a trajectory of social action.

The month of February, 1957, marked the fiftieth anniversary of the publication of Walter Rauschenbusch's epoch-making book *Christianity and the Social Crisis*. This book probably did more to awaken the churches to their social responsibilities than any other book ever written. The teachings of Walter Rauschenbusch have been somewhat in eclipse since the First World War—largely because of the complete misinterpretation of his message by some of his own followers, and still more by some of his reactionary opponents, both of which groups propagated the idea that Rauschenbusch was supporting a purely legislative program of religion, a change of social environment and not of the heart. He did advocate passionately the necessity for environmental change—the abolition of poverty, the need for better housing, the democratizing of industry, the organization of the world for international peace and racial brotherhood. Who is there who would not advocate this doctrine today?

I knew Rauschenbusch well. For nearly four years he was my teacher. A good share of that time I was his personal secretary, and typed all his correspondence. No man whom I have ever known was more Christlike, no man more completely evangelical. How well I remember the morning when he invited one of Billy Sunday's converts, a converted safe-cracker, to come all the way from Syracuse to Rochester to give our church history class his simple testimony as to how he had been born again!

Baptists must recapture that kind of evangelical, social gospel—the gospel that sees life both in personal and in community terms. For the kingdom of God is both personal and social, with many members in the one body of Christ.

We may well thank God for great Negro Baptist preachers like Martin Luther King, Jr., and some of our white Baptists in the South as well, who have demonstrated in our own day the power of New Testament, nonviolent action in areas full of dynamite and destruction. Clarence Jordan, with his Koinonia Farm in Americus, Ga., is another brave example of such true religion. God forbid that we should become so involved in tithing mint, anise, and cummin that we forget what Jesus called the weightier matters of the law—justice, mercy, and truth. Baptists are most truly Baptists, when in the words of John Woolman, the eighteenth-century

Quaker preacher, "they are baptized into a feeling of the conditions of the people."

Finally, the Baptist trajectory must be a trajectory of ecumenical fellowship. Big words, those! But they simply mean this, that we must become a part of the togetherness whereby all denominations of the Christian church work together and pray together in the name of the Christ who is the hope of the world. We must not be afraid of such organizations as the National Council of Churches and the World Council of Churches. It is wholly and utterly wrong to charge that they are heading for a kind of Protestant papacy, organic union, modernism, communism, or what have you.

Some of us who are "Baptists born and Baptists bred" have worked for years in the inmost circles of these ecumenical groups. Their constitutions specially forbid any interference either with the doctrine or the polity of the member denominations, or the local congregations. They specifically declare, too, that membership is conditional upon the acceptance of Jesus Christ as divine Lord and Savior. What greater guarantees can we ask? Let it be granted that here and there an individual leader or writer has argued for organic unity, or advanced some theological idea that did not square with our evangelical faith. Is there any denominational or interdenominational society, fundamentalist or liberal or middle of the road, that has not had its extremists? That fact does not invalidate the main emphasis of the body as a whole, which is Christ yesterday, today, and forever.

Why should we stay out of the budget of the National and World Councils of Churches? Why should we designate our funds away from these ecumenical bodies, that are doing a great work for Christ? We should not stand apart. We should pray for the ecumenical movement, and support it with all our financial resources. Both councils need our Baptist witness, as we also need their witness. Our testimony will be far more effective within the councils than from the outside, looking in.

DURING the nearly forty years of my ministry I had always been under the impression that my concept of the Baptist mission *was* personal. I had preached missions, given to missions, visited the home- and foreign-mission fields. But now a new experience is ahead—something like the day our oldest son went away to war.

On Saturday of the week of this writing, our family will stand on Pier 90 in New York as our youngest son, Keith, and his wife Lois and their seven-month-old Patsy and twenty-seven-month-old Susie sail for Burma to begin their first term of service as medical missionaries in Kentung, up near the border of China. We realize that now we have come to one of what Courtney Anderson called "certain intersections"—the personal intersection, as have many fathers and mothers before us. Our other children are engaged in Christian ministry and teaching here at home, in Worcester and Northampton. Theirs, too, is a personal intersection.

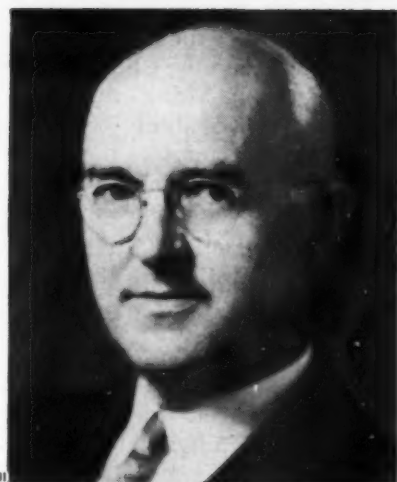
May God bless us as Baptists, every one of us, until the day when we shall launch out on the final trajectory of the Eternal. Only One Navigator can locate for us that intersection.

HOME MISSIONS

After 125 Years

With the development of many new frontiers in American life, we are now back where home missions began—facing the task of evangelizing and churching new communities

By G. PITT BEERS



AMERICA one hundred and twenty-five years ago? The year 1832? What a different America it was! The population was 12,858,670. New York city had a population of 202,589 (seventeen of them slaves). There were twenty-four states, of which Illinois was the westernmost, and three territories, Michigan, Arkansas, and Florida. The Southwest still belonged to Mexico, and Britain still claimed the Northwest. One going from New York to California could drive across the country with oxen; or he could go around Cape Horn in a sailing ship; or he could sail to Panama, cross the isthmus by any means he could find, and there wait a few weeks for a ship going up the coast. Time was measured in months, not hours.

The territory west of the Appalachian Mountains, however, was rapidly filling with people, and the home-mission task was to evangelize and establish churches in the new communities that were springing up across the country. Beginning in Ohio, Indiana, and Michigan, the field extended to the Pacific Coast. Work among the Indians at that time was carried on by the organization that has since become the American Baptist Foreign Mission Society, because Indians were considered foreigners! Downtown churches and slums were not yet known. There was no "rural work," because there was no other. Rural culture still dominated the nation.

Foreign-language work began four years after The American Baptist Home Mission Society was organized, and spread until some twenty-five languages were used. It has produced considerably more than a thousand churches that still function, has brought a large number of members into the English-speaking churches, and has given the American Baptist Convention many of its most capable and trusted leaders.

In 1877, the Woman's American Baptist Home Mission Society was organized to send single women to the home-mission fields. Through the years, these two societies cooperated closely, so that integration in 1955 was the normal culmination of a long process.

In 1865, the Home Mission Society became responsible for work among the Indians, but the work had been so seriously disrupted by the Civil War that only two missions in Oklahoma remained. Work among the Crows in Montana began in 1903. The Woman's Society began work among the Piutes in Nevada in 1908 and among the Monos in California in 1909. The Home

Mission Society began work in Keams Canyon in Arizona in 1910 and joined in the work among the Monos in 1913 and the Piutes in 1921.

The work has progressed steadily. Bacone College, since its beginning in 1880, has trained many Indians for leadership and is stronger today than ever before. Murrow Indian Children's Home was moved to the Bacone campus in 1910. Now, housed in its new cottages, it is beginning a new era of service to homeless Indian children. The introduction of Christian centers has opened new possibilities in the work with the Indians.

The most striking characteristic of this century and a quarter has been the development of the modern city. The very size of the cities tends to increase the loss of the individual in the mass and the consequent loosening of moral restraints.

As the cities grew, the older sections deteriorated. Business and industry crowded in. As buildings became old, they were too valuable to tear down, but were too poor to satisfy those who were prospering. Those who could, moved to newer areas. Dividing old houses into several apartments provided cheaper rent for less-prosperous people, but a larger return to the owners. As a result, an increasing number of people were crowded into a decreasing number of rooms, until overcrowding became almost unbelievable.

These areas commonly housed successive waves of population. Americans were succeeded by foreign-language groups. As they prospered a bit and the property deteriorated a bit more, they moved to a better area and more recent immigrants moved in. Later, in many cities, Negroes from the South took over, and in some cities, such as New York, they are being succeeded by Latin Americans.

The different languages of the people from Europe, the Roman Catholic background of the later waves of immigration, and the poverty of all of them conspired to strangle most of the Protestant churches. Most of these churches have either moved to new areas, where they found people more responsive to their traditional appeal, or have closed their doors. Some continue to hang on, pursuing the will-o'-the-wisp of securing preachers great enough to draw crowds to their doors. A few churches have stayed in the city and undertaken to minister to the people who are there. Too few have seen this vision.

The later decades of the nineteenth century and the early decades of the twentieth saw the great growth of the Roman Catholic Church in this country, due largely to immigration. Many immigrants from Catholic countries did not establish connection with the Roman church in this country; but the tragedy was that most of them did not come into any church, but became entirely secularized. Some became propagandizing atheists, and many were bitterly hostile to the only church they knew; but most of them simply paid no attention to the church or anything for which it stands.

NO DENOMINATION had a policy in this situation that was at all adequate. Baptists, because of their stress on the individual church and the necessity of each church to "succeed," were less effective than some others. The Home Mission Societies cooperated with the state conventions and the city societies, but there was usually too little cooperation from the church in the community. There were a few attempts to establish "institutional churches" to carry on a socialized program, but those early experiments were of limited value and did not secure adequate support. About the end of the First World War the Christian center was developed. It began its ministry in deteriorating areas, ministering to whatever people were there, and serving whatever need it found. It has produced larger results than any other approach to such communities.

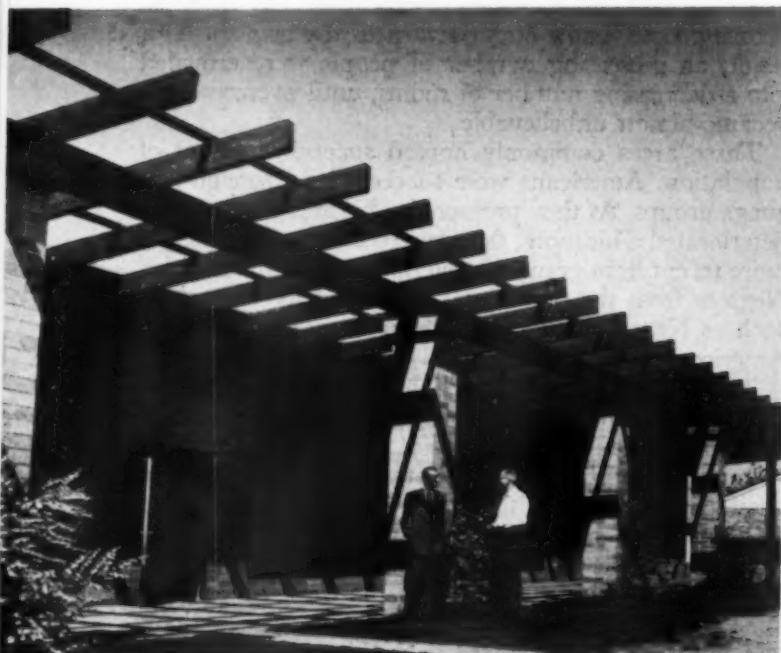
Our people seem to be too largely unaware of the significance of these communities for the future of America, its democracy, its character, and its religion. The population of such areas constitutes a very large percentage of the total of America. These people are the least affected by American ideals of democracy, to say nothing of Christian ideals of life. Every adult among them has a vote. Here, potentially, is the concentrated power of the corrupt politician. If American democracy is to be preserved, some way must be found to bring these people to responsible citizenship.

As soon as the Civil War ended, the need of the freedmen was a matter of great concern to the churches. Missionaries in large numbers were quickly recruited and sent to the South. They started educational work of many kinds, including colleges which remain today. As Negro leadership emerged, missionaries were gradually withdrawn to serve in other areas.

The rapid influx of Negroes from the South, beginning with the First World War and rapidly increasing in later years, has brought a new demand on the home-mission forces. These Negroes are almost entirely Protestant and very largely Baptists. They quickly established their own churches and had their own methods of evangelizing their people, but they and their leaders were poorly equipped to deal with the new situation in which they found themselves. The home-mission agencies have helped them to secure buildings and have established educational centers. But one of the great needs in this work is closer cooperation between the American Baptist Convention and the two National Baptist Conventions.

With the influx of the Mexicans in the Southwest and the Puerto Ricans in the East, the use of the Spanish language has gained a new importance, and must continue as long as the present tide of immigration from Latin America continues.

The rural church faces a rapidly changing situation. Farm population is declining. The introduction of machinery has enabled each man to work many more acres. Improved methods and increased use of fertilizer are steadily increasing farm production. Thus fewer and fewer people are needed to feed our rapidly increasing population, and more and more people are released to industry. At the same time, nonfarm rural population is increasing greatly, but is concentrated rather than scattered on the farms. The automobile has tremendously reduced distances. Fraternal and agricultural organizations are demanding an increasing portion of the people's time. The cost of maintaining a church at an adequate level has greatly increased. These things have combined



Churches for America's new frontiers—a perennial interest of the American Baptist Home Mission Societies



Another ongoing interest is the work of Christian centers, where children, youth, and adults may find Christ

MISSIONS

to produce a totally new situation for rural churches. Many have been forced to close. Those that remain draw their constituency from wider areas. The church must produce a much more pertinent program if it is to secure the attention, time, and financial support of the people.

To meet these problems, the Home Mission Societies, in cooperation with the state conventions, are carrying on a rural-church program. Its objective is to discover by study, observation, and experiment, how the rural church can effectively minister to the people and the community in those basically vital matters in which the church alone is competent. As such methods are discovered they are promoted among the churches. The greatest hindrance is the dead weight of tradition.

DURING THESE YEARS other developments have arisen. The work among neighboring nations began with the opening of work in Mexico in 1870. Since that time the Home Mission Societies have entered five other Latin American countries. This brave new venture has brought great rewards. Strong churches have been established in all these countries, and national leadership is taking a larger and larger responsibility for the work. Schools are training leaders, not only for the churches, but for all phases of life. Hospitals care for the sick, train nurses, and spread higher conceptions of public health. This work is well established under indigenous leadership and is beginning, in turn, to assume a missionary responsibility. In Alaska, too, an important work is being carried on.

Through the years the Home Mission Societies have been recognized as service agencies by the denomination. When there was a demand for leadership in evangelism, the Home Mission Society provided it. Evangelizing North America was the society's basic objective, and so it naturally led in evangelism. Juvenile Protection was assigned to the Home Mission Society. When work for service personnel needed to be greatly enlarged, the Home Mission Society was made responsible for

that. Later there was need for a cooperative program for homes and hospitals, and that was assigned to the Home Mission Society. When "displaced persons" and other refugees began coming to this country, the two societies rendered a great service to them. When flood, fire, drought, or other disaster has come to any large area, the Home Mission Society has come to the assistance of the state conventions and the churches. Financial assistance to the churches in erecting houses of worship has been a basic part of the society's work.

Now we are again overwhelmed with the task with which home missions began—evangelizing and churching new communities. To meet the challenge of the Second World War, industry moved people by the millions to new communities. Then came the greatest natural increase of population this country has ever known, increasing at present by 11,000 births a day. Cities grew larger and larger, spilling more and more people into suburban areas. The trend toward decentralization in industry established many new communities and made many villages into cities. The result is that there are more totally unchurched communities in America, and they average larger in size, than was ever known before.

These new communities need the church's ministry. Thus the church confronts its greatest responsibility for human life and in winning North America for Christ. Also the church has the greatest opportunity for growth and advance that it has ever had in this country.

Our Baptist mission to America faces the greatest hour in its history. Though more people are in churches than ever before, there are also more unchurched people than ever before. There are more unchurched communities of larger population. There are more people in deteriorated city areas, largely untouched by the evangel. The needs of the people call from every side. The challenge to the Christian church is to arise to its task of evangelism and service to a greater extent than it has ever done. It is, indeed, a time for the Christian forces to get forward.



A third interest, among many, is the ministry of healing, as that of Hospital Bautista, Managua, Nicaragua May, 1957



Work among Indian Americans, a home-mission interest of many years, is important today, as new problems appear

THERE is a new look about downtown Philadelphia these days. Main Line commuters remember with nostalgia the railroad tracks on top of the Chinese wall leading to the aged Broad Street Station, now replaced by a modern multimillion dollar development that has altered the appearance of the center of the city. Philadelphia, with its new Penn Center, has changed with the times and is looking ahead.

Philadelphia Baptists have also changed with the times and are looking ahead. Two hundred and fifty years ago, in 1707, when The Philadelphia Baptist Association was organized, there were five small churches located in New Jersey and Pennsylvania, at Lower Dublin (Pennepack), Piscataqua (Piscataway), Middletown, Cohansey, and Welsh Tract. Today there are 127 Baptist churches in the Philadelphia area alone.

Baptists who founded the association would probably be amazed at the extensive program now carried on by their modern-day descendants. In those early days, there was no staff to send out plans; develop programs; raise budgets; build new churches in suburban areas; minister to those in hospitals, prisons, and other institutions; distribute Christmas gifts to needy children; hold noontime evangelistic meetings on the crowded corner of Chestnut and Broad Streets; run an interracial church athletic center; develop the first church and Christian-center program for Spanish-speaking people; and supervise an extensive Christian-education program.

Today, The Philadelphia Baptist Association, with offices in the Roger Williams Building, 1703 Chestnut Street, has a well-trained, competent staff. The work is administered by A. T. O. Marks, executive secretary.



Staff of The Philadelphia Baptist Association inspect Christmas presents to be distributed to needy children

The Philadelphia

Baptists of Philadelphia celebrate anniversary, with a long back

By FRANK S.



At Baptist Athletic Center, young people receive basic training in sportsmanship and wholesome race relations

John L. Bytte is director of the Good Shepherd ministry, and William L. Johnston is director of Christian education and youth activities.

Baptists in Philadelphia are faced with all the problems of modern urban living. There are run-down and blighted areas where an institutional approach is necessary. A ministry must be maintained in the center of the city amid towering skyscrapers and busy thoroughfares. Other churches are empty because the members moved to the suburbs years ago and no longer return to the church in the city. There are families living in huge, impersonal apartment buildings who need a visit from someone interested in them. College students, away from home for the first time, need the counsel of the university pastor. Many elderly folk spend lonely hours in drab rooming houses for want of something to do and a place to go. Children run the streets in drab tenement sections, needing organized play and instruction in good citizenship. Many Protestants now live in suburban housing developments, where new churches are needed. How does one reach these people with the Christian gospel? That question confronts concerned Baptists in Philadelphia.

Dr. Marks speaks with enthusiasm about the Baptist Athletic Center as an attempt to meet some of the problems of his city. This program was inaugurated in 1947, when a church building, no longer used for worship services, was remodeled to meet the needs of church people for a sports program held under Christian auspices. Racial integration is an accepted fact among those who participate. Negroes and whites, as well as those whose backgrounds are Chinese, Polish, Italian, and Spanish, mingle in the activities without thought

MISSIONS



Baptist ministers conduct pre-Easter religious services at Chestnut and Broad Streets in heart of Philadelphia

iaory—Baptist Style

Philadelphia celebrating their 250th
long back and a far look ahead

FRAN SHARP

of their differences. One recent annual report lists thirty-two men's and four women's bowling teams, sixteen basketball teams, and over fifty persons participating in a golf tournament. Through this program, Philadelphia Baptists are meeting the needs of the inner city in an imaginative and aggressive way.

Another forward-looking program designed to meet the needs of a modern city is the Good Shepherd ministry. On Sunday mornings and Tuesday afternoons, thousands of sick, dependent, destitute, and delinquent children are reached with Christian teaching at the General Hospital and the Youth Study Center. A recent addition to this program is the Junior Citizens Camp, where, during the summer, problem children get an opportunity to spend a period of time in an atmosphere of helpfulness and Christian concern. The far-reaching ministry of this department, under Mr. Byitte's direction, touches the lives of many other persons in hospitals, homes for the aged, and prisons.

Philadelphia Baptists have been active in church extension and are well aware that between 1955 and 1960, the population of the metropolitan area probably will have increased by one-half million. In order to meet the challenge of the expanding city, five new churches—Manoa, Levittown-Fairless, Glen Croft, Woodlyn, and Oxford Circle—have already been completed since the end of the Second World War. Some of these new churches are already overcrowded, and two Sunday morning services are scheduled.

Philadelphia Baptists are looking hopefully to the future. Six new church areas have been assigned to them for future development. Already, a new church building has been erected at Willow Grove.

May, 1957

In addition, a new Spanish Baptist church and center ministers exclusively to Spanish-speaking people, who have been coming to the city in large numbers during recent years. This bilingual work was started as a result of the 250th anniversary financial campaign, and with the cooperation of the American Baptist Home Mission Societies.

The virility of Philadelphia Baptists has been evident by the amount of energy expended in observing the 250th anniversary of the association. A challenging program suggested that two new buildings be started, three other buildings expanded, and the evangelistic efforts be increased.

In addition to celebrating their own anniversary, five hundred persons are serving on twenty-seven committees in preparation for the observance of the 125th anniversary of The American Baptist Home Mission Society, and the 50th of the American Baptist Convention, which meets in Philadelphia, May 29–June 4.

In the midst of a busy schedule, Philadelphia Baptists meet occasionally in The Old Pennepack Church, the oldest congregation in the association, having been founded in 1688. The church is now known as the Lower Dublin Baptist Church, at Bustleton. E. S. Wolf is the present pastor. The Pennepack church building was erected in 1805, and is still used once a year, when a special service is held in commemoration of the history of the church and the association. At these annual meetings there are reminders of a long and glorious history. But Philadelphia Baptists, while justifiably proud of their past, are busy with the present, and are concerned with the future.



First Baptist Church, downtown Philadelphia, continues a strong Baptist witness after ministry of many years



The Next FIFTY YEARS

What does the future hold for American Baptists? What will it bring in Christian fellowship, in evangelism, in Christian education, and in Christian world outreach?

By REUBEN E. NELSON

THOSE WHO PERMIT the light of God's wisdom and grace to shine upon the past, will always find a ray of guidance for the years ahead. We dare not dream as the world dreams; neither would we wish to seek superficial visions based on the shifting standards by which man measures success. But we do sincerely seek light and guidance for the future.

The history of Baptists, as of other pioneering Christian groups, reminds us of the words of a modern mystic: "Anything worth while is to be found on the yonder side of a cross." It has always been so, and it is so today.

With this in mind we dare not glibly prophesy an increase in numbers or of money. There is no automatic progress in the realm of the kingdom of God. The Scriptures we profess as the source of our faith, speak to us of a spiritual minority, a "remnant," in Old Testament terminology. The words of the Master himself, in the New Testament, remind us of the narrow way, the accepted cross. Said he: "As my Father hath sent men, even so send I you." For those who follow Christ faithfully there is always victory ahead; but it is always his victory, measured by his standards, and achieved by surrender to him, who is our Savior and Lord.

Our future lies in the solution of problems—new problems, perhaps, but for the most part old problems in a surprisingly new setting. The year of our birth is in itself irrelevant; moral and spiritual problems are identical from year to year. But certain sins are socially accepted in one generation, while taboo in another, and the more we learn about men's minds and of human society the more imperative is the demand placed upon us by the teachings of Jesus. However modern we may become, we shall never outdistance him.

If we are to meet these problems, certainly we can prophesy the necessity of a reborn life that draws upon supernatural resources for power. We must also emphasize that the demands placed upon us can only be reached through a greater maturity of thought and life than is displayed in our churches at the present hour. The pictures that are drawn for us of the next fifty years depend upon the mind-set of the person making the prophecy. The comic books and the scientific fiction books present a superficial and complicated world in which the setting of our lives must become more and more complex. Those who deal in terms of the atom bombs present a pessimistic picture of such dictatorship

and concentration of power as we can hardly imagine.

But whatever the circumstances of the future may be, we know that they can be met only by the deepest kind of Christian experience. We shall, indeed, need a deeper fellowship with Christ, the fellowship which Baptists have emphasized in every generation. It is very likely also that we shall need to emphasize on equal terms the necessity of fellowship with Christian men and women in our own groups. As we read the Book of Acts there grows upon us the conviction that early Christians were able to survive in their convictions because they sensed a very close fellowship with one another.

One of the great problems of our own day is the lack of genuine fellowship within the membership of our churches. Here we are thinking of something more than superficial social affairs. We are sensing the need of such complete confidence one in the other that we can carry one another by God's help over the greatest difficulties. For myself, I wish that the "testimony meetings" of forty-five years ago might be reborn within the next forty-five years. In these meetings men and women who trusted one another discussed both their successes and their failures with the same ease, knowing that their testimony of success would not be interpreted as posing, and knowing that their confession of sins would not be the signal for gossip in the community.

Perhaps this is a wish rather than a prophecy, but as I have traveled across the country I have met hundreds of Christians who have confided that they were carrying burdens of such tremendous import that it would be of supreme help to them if they could talk the matter over with pastors, deacons, and the rank and file of church members.

There is another factor which belongs to maturity, and that is a sense of fellow feeling in relation to those who bear the name of Christ in groups other than our own Baptist fellowship. Memories come to me from the meeting on Faith and Order of the World Council of Churches held at the University of Lund, Sweden, in 1952. No one who was present at one of the smaller study sessions will ever forget the statement made by Martin Niemöller concerning his new understanding of Christian fellowship one Christmas Eve when he ministered in his cell to a little congregation composed of another German Lutheran, two Scotch Presbyterians, two Greek Orthodox men, and a soldier who had professed no particular church connection.

The kind of world that lies ahead of us in the next fifty years is going to require the greatest cooperation of all who share in the total task of Protestantism. We may not be happy about some who desire to fellowship with us, and others may not be happy in the necessity of worshipping with us. But we need one another. And it is good for us to remember in this time of shift and change that we are not less Baptist for seeking fellowship with non-Baptists. "God is not the God of the dead, but of the living." Jesus has promised us that the Spirit shall "guide you into all truth."

AS WE PROCEED through the next fifty years, it is good for us to remember that the Baptists of the year 2007 may—indeed, ought to—know more of the spiritual life than we know at the present hour. New light is always breaking out of God's Word. So we need always to be alert to new truth as God reveals it to us.

In looking ahead we need to remind ourselves also of the fact that fellowship with Christ, with our nearest brethren, and with all who share with us in the Christian faith results in a high estimate of the individual person and of his place of dignity in human society. This truth has always made Baptists a missionary people.

Our responsibility in the field of missions and evangelism is even clearer today than before. Today, many people have come to a cultural maturity with a tendency toward materialism. At the same time, the Christian church preaches an ennobling message which cuts across all the barriers and boundaries of time and space. We must reach these maturing people with that message. Those of us who were fortunate enough to have had parents who were interested in us in the days of our maturing may also understand the necessity of a genuine fellowship with communities and whole nations that are coming to a point of maturity in our time.

Missions and evangelism will always be the telling of the story of God's saving grace through Jesus Christ. We shall need to remember, however, that in this change of background of which we have spoken it is altogether possible that we shall have to find new ways to tell the story. We are dealing with people whose minds have recently been opened up to vast new areas of knowledge. There has been a rebirth of nationalism among them. We, too, remember what the spirit of nationalism does to our own nation in times such as these. It will not be difficult, then, to understand if nationalism becomes a major factor in our missionary work. Certainly we want to respect the feeling of these new peoples, even as our nation wanted the respect of the world in the days of our infancy as a republic. They, too, will be very careful to find out whether or not our religion is simply a transplanted culture or whether it goes far deeper and becomes the subsoil from which a new kind of fellowship will blossom forth in our world. This will mean that we shall have new Adoniram Judsons, new pioneers of the faith. Let us honor the youth of our today as they look ahead to the next half-century of a greatly changed missionary picture.

These matters of fellowship and maturity are of great importance to us also as we think of the many discussions taking place with regard to "automation"—the production of goods by machines of almost super-human skill and intelligence. If the scientists are cor-

rect about the releasing of mankind from hours of toil in the next fifty years, we as American Baptists need to be ready to do the very best recruiting for Christian service that we have ever done. If, as many scientists indicate, men will be retiring in their forties instead of at sixty-five, a great deal of human personality will either be wisely used or carelessly dissipated.

Under these circumstances, too, we realize that we can become the pawns of utilitarian dictators, or else we can become free men capable of attaining to new heights of liberty. It is generally conceded today that more than anything else we need a new definition of what freedom is, and likewise a definition of what leisure time may be. Baptist thinkers should make a very great contribution in this field, for spiritual implications must precede all other considerations. Our idea of the value of one human being makes such thinking imperative.

If we are to make our contribution in this field, we must recapture our position of leadership in education. Certain of our schools must be saved and modified as to basic principles, and we need to be better prepared to take care of our young people who are in the great universities of the country. As these words are being written, we are conscious of the great race problem which we are facing, not only in our own nation, but around the world. Having been leaders in the integration of other races into our work, a special responsibility rests upon us to see to it that all barriers are removed and that we look upon the souls of men rather than the color of their skin or the country of their origin.

AS WE ENTER the second fifty years of our century of organization we are still a pioneering people. As Hermann N. Morse, of the Presbyterian Board of National Missions, has said so frequently: "It seems to be the mission of Protestantism to evangelize a parade." He usually goes on also to say that the new frontier of America is to be found on the edge of each great American city. The mass movements of population are still to the West, and there is no sign of any diminishing in the number of people who are entering new suburban areas. I have been a church member since I was twelve years of age, and yet in all these years I have never been a member of a church which built a new building, nor have I ever founded a new church except in an official capacity. To put it another way, most of us are inheritors of all the good things of the church. Will we make certain that we pass on to generations to come the same good equipment and organization that we have had in the places where we have belonged and worshiped?

All this may mean many crosses, but beyond them the truth of Christ's cross beckons us to goals now hidden by the unknown years. We shall strive to do our best, "looking unto Jesus," and leave the results to him. In this way of loving service we remember with Charles E. Jefferson that love never counts the sleepless nights, the years of toil. Enough it is to be able to carry the cross, to bear in our bodies the marks of Christ's suffering, and to know that when we follow him we follow in the steps of unknown thousands who have gone before us. Triumph in 2007? Yes, Christ's triumph! Enough to know that he is, indeed, King of kings and Lord of lords.

Among the Current Books

LIFE-SITUATION PREACHING. By Charles F. Kemp. *The Bethany Press.* \$3.00.

Much of the best preaching comes out of life situations which the minister encounters in his pastoral work. This book studies representative life-situation sermons of each of the following: Horace Bushnell, Phillips Brooks, Charles E. Jefferson, Harry Emerson Fosdick, Albert W. Beaven, Leslie Weatherhead, Walter Russell Bowie, Jack Finegan, Ralph W. Sockman, John Sutherland Bonnell, George A. Buttrick, and Robert J. McCracken. Prefacing each sermon is a brief article on the man preaching it and how he approached life in his preaching. There is a discussion of how the sermon should be dovetailed into the service of worship. An appendix gives one hundred sermon titles which deal with life situations. This form of preaching might be called "counseling from the pulpit." The author believes that Jesus' teachings are attempts to grapple with everyday problems that beset men.

THE GROUP WORKSHOP WAY IN THE CHURCH. By Paul E. Douglass. *Association Press.* \$4.00.

This is a "know-how" book to put more people to work effectively in church, to get them to understand their place in the life of the church, and to develop a stronger leadership in the church. Social psychology, group dynamics, cultural anthropology, the science of administration—all bring insights into getting people to work together in various groups to accomplish tasks that need to be done. Developing solutions through group discussion, and planning for the future and working toward it, are techniques that have been worked out within the past few years. Larger churches need various working units and "task forces" to develop their full potentialities.

CANDLES ON THE GLACIER. By Kenneth J. Foreman. *Association Press.* \$3.00.

These "Warm Thoughts for a Cold World, Being Fables and Fantasies About Faith for the Modern Mind," are selected from "items" that appeared in the *Presbyterian Outlook*. They represent no continuity of thought, but mirror ideas that "popped" into the writer's mind while running errands, waiting for trains, musing, or sitting in the classroom at the Presbyterian Theological Semi-

nary, Louisville, Ky., where he is professor of doctrinal theology. The messages are grouped under five general heads: "Between Bible Lines," "Modern Parables," "All Sorts and Conditions of Men," "Fantasies on Serious Themes," "The Morning Side." Each of the forty-four "conversations" is approximately four pages long, is based on a Scripture text, and radiates the Light of the World upon the cold, glacier problems of life. The author's observations are excellent starters for sermons and addresses.

CONSIDER HIM. By Olive Wyon. *Abingdon Press.* \$1.00.

In these three meditations the author creates an atmosphere for meditation and prayer, by causing the reader to forget present problems and become deeply conscious of the nearness of Christ. In "The Upper Room" the serenity of Christ testifies to the fact that there is a spiritual world that is a reality and which, through Him, one may enter. "Gethsemane" reveals what obedience meant to Jesus, and what it can mean to hard pressed humanity. "Jesus on the Cross" emphasizes the abiding realities of faith, hope, and love—realities that sustained him, and point to that triumphant day "when God will bring all things to their appointed end." Select Bible readings, quotations, prayers, and pertinent thoughts about Christ's passion stimulate the reader's mind and challenge his spirit to seek deeper Christian living.

THE CHURCH UNDER THE CROSS. By J. B. Phillips. *The Macmillan Co.* \$2.50.

Those who have read Dr. Phillips' modern translations of the Gospels, Acts, and the Epistles will not want to miss this volume on Christian missions. The book discusses how global missionary activities are carried on in foreign lands under heavy crosses, by missionaries, nationals, and young churches. This truth is supported by quotations from intimate letters, reports, and observations. But this is more than a review of missionary work. It shows how the cross has a mysterious effect upon human lives—transforming weak, selfish people to strong self-giving, self-sacrificing individuals. The author suggests that the Christian church should think seriously about the true Christian attitude toward certain "pagan" customs, especially since it continues to tolerate startling inconsistencies in Western civilization. Denominationalism, social

prejudices, traditions, economic and other barriers present crosses that bear heavily upon the missionaries in their efforts to make Christ a reality to others. The church at home must carry its cross if the world is to be won to the Christ of the cross. Dr. Phillips points out that in the early church the cross united people of different social and national backgrounds and traditions. The Christians of the first three centuries faced persecution courageously and were of "one heart and one soul." "Nominal Christians" began to appear after Constantine made it safe to be a Christian. The real cross was substituted by a manufactured one. The advance of the gospel is marked by the way of the real cross—conflict, stress and strain—which is the way of reconciliation. Reconciliation means more than reconciliation of the soul with God; it means also reconciliation of individuals in true Christian fellowship. The book closes with a stirring challenge to Western Christians to face up to the facts, already realized by industrialists and politicians, that humanity is living on a worldwide scale.

IN THE GRAY RAIN. By Hazel Severson McCartney. *Harper & Brothers.* \$3.75.

These are short stories or impressions depicting life in Japan since the close of the Second World War. The author is the wife of a Lutheran minister and she and her husband both taught in mission schools in Japan. One senses the desperate poverty of the common people, so many of whom lost what little they had in the bombings, and have had to rebuild out of poverty. At the close of the war, the Japanese were disarmed and now they have been rearmed, and these people who suffered have difficulty in understanding. The Japanese are hard workers, content to labor long hours for just a living. About the only hope many of them have is given them through their Christian contacts, and they will sacrifice much for the Christian faith and for an education. Those who have been trained in mission schools give back to their fellow men what they have received. In these sensitively written stories the reader will feel the courage of the destitute who maintain their standards of dignity through tremendous hardship. He will admire the will of the common people to rebuild, and the *noblesse oblige* and gentle manners of Orientals born into wealth and privilege who have lost everything through the scourge of war. More than anything else, he will realize how much the Christian community does for these least of Christ's brethren.

Partners IN THE BAPTIST WORLD MISSION

It Is Not Too Early

By CLIFF MACDONALD

IT IS NOT TOO EARLY to begin planning for a larger church next year. Larger in size, larger in heart, larger in the service of God. Increased attendance can be yours if you start to plan for it now. Increased spiritual life can be found in your church if you start now to plan for it. Increased giving can be yours next year if you begin to plan for it now.

During the fall of 1956, 375 churches took advantage of the leadership of a sector project in their area. As a result, these churches increased their pledges for 1957 by \$2,115,016. The average increase was 35.6 per cent over envelope receipts for 1956. The 1956 giving for these churches totaled \$5,934,063. They pledged \$8,049,079 for 1957.

Your church can have comparable success by enlisting the cooperation of your state or city promotion office. They will show you how to conduct a dramatically successful eight-step every-member canvass. If there is to be a sector project in your area this fall, your church should plan now to participate. New life comes from new vision. The eight-step every-member canvass, as developed and promoted by the Council on Missionary Cooperation, can bring this new vision to your church. It can increase attendance in your church. It can increase giving in your church. It can lift the spiritual level of your church by new commitments of life. Thousands of

churches have taken advantage of the services offered by the Council on Missionary Cooperation. It is not too early to contact your state or city promotion office and to learn how your church can benefit this fall from an effective eight-step every-member canvass.

CBS Director To be Workshop Leader

Pamela Ilott, director of religious broadcasts for CBS radio and TV, will serve as one of the leaders of the advanced radio-TV workshop at the American Baptist Assembly, Green Lake, Wis., August 3-10. Educated in England, she brings to her present position a major in literature, history, and religion, as well as the experience of European travel and war service from West Africa to Burma and points in between. As producer of CBS-TV's "Lamp unto My Feet," she has assisted in presenting, skillfully, prominent American Baptist personalities and points of view on that program. She brings to her work a sensitive understanding of the values of religious radio and TV, and we are fortunate to have her at Green Lake.

Other leaders of comparable experience and training will participate in the two workshops (beginners, July 6-13; advanced, August 3-10). Enrollment is limited to twenty-five persons in each session, which is a workable number of participants to present effectively live radio and TV productions on a near-by station, as the culmination of the efforts of each workshop.

Now is the time to register for the workshop that will suit your needs. Send \$10 to the Registrar, American Baptist Assembly, Green Lake, Wis.

You Are There By Radio and TV—June 2

Two programs, enabling all American Baptists to participate in the fiftieth annual meeting of the American Baptist Convention, are scheduled for radio and TV Sunday, June 2. At 10:00 A.M. (EDT) "Lamp unto My Feet," on the CBS-TV network, will be broadcast directly from the Convention Hall in Philadelphia. The half-hour drama will present a story of

contemporary American Baptist work in problem areas with children and young people.

Another program, CBS "Church of the Air," will feature an address by Harry L. Dillin, at 10:30 P.M. (EDT). Dr. Dillin, president of Linfield College, McMinnville, Oreg., will speak as the president of the American Baptist Convention.

A great sense of oneness among American Baptists may be achieved through the television program from Convention Hall on Sunday morning. It is suggested that churches and church-school groups arrange to have TV sets in their meeting places in order to watch the program at the same time. However, check with local stations (CBS-TV network) to make certain the program will not be shown locally on a delayed schedule.

'Man to Man' New TV Series

Gordon M. Torgersen, pastor of the First Baptist Church, Worcester, Mass., will be featured for thirteen weeks on "Man to Man," a new religious television series sponsored by the American Baptist department of radio-television in cooperation with the Broadcasting and Film Commission of the National Council of Churches. Each thirteen-week series presents a leading preacher from a different Protestant denomination. The program presents a twelve-minute religious discussion, using an informal and relaxed approach, with an emphasis on evangelism. The premiere showing of Mr. Torgersen's film will be at the annual meeting of the American Baptist Convention in Philadelphia, Pa. After that, he will be seen nationally over 120 stations. Mr. Torgersen, commenting on the program,



Pamela Ilott



Gordon M. Torgersen

said that the "informal approach will enable me to reach many who are now uninterested or indifferent. 'Man to Man' may help them become active in a church."

Can't Go to Philadelphia?

If you cannot go to the fiftieth annual meeting of the American Baptist Convention, May 29-June 4, you can still bring the essence of it into your home. Send your order now for the 12-inch, 33 $\frac{1}{3}$ rpm long-playing, 50-min.-recording of the highlights of the meeting—"Philadelphia . . . Fifty-seven." It will have many uses for you and your church.

Hear the convention in session—in your church meetings, as a personal inspiration, and for a sense of oneness with fellow American Baptists.

The demand for the records increases each year. More than 250 were ordered for the Seattle convention proceedings. Be sure to reserve your copy of the Philadelphia convention recording by writing to the Radio-TV Department, 152 Madison Ave., New York 16, N. Y. You will be billed only \$4.79 (including postage) after you receive it.

May-June Roster For Laymen's Hour

The schedule of speakers on the Laymen's Hour during May and June is an impressive one, to be noted for announcement in your church bulletins and calendars now:

May 4—R. Dean Goodwin, director of communications, American Baptist Convention.

May 11—Benjamin P. Browne, director of Christian publications, American Baptist Convention.

May 18—Reuben E. Nelson, general secretary, American Baptist Convention.

May 25—Harry L. Dillin, president, American Baptist Convention.

June—(First four weeks) C. Elroy Shikles, First Baptist Church, Denver, Colo. Subject: "Family Life."

June 29—Jitsuo Morikawa, director of evangelism, American Baptist Convention.



Anniversary placemats available at \$2 a hundred. A poster is also available

Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Building for God in Japan

By ADA P. STEARNS

IN THE MONTH of May another program cycle is completed and the mission study of Japan begins. It was only a decade ago that many reasonable prophets were urging caution upon American churches as they looked into the future. It might be "a long time" before any vigorous American-Christian work could get under way in Japan. Then events took a turn now familiar to everyone.

Perhaps there was one factor in the thinking that had not been wholly reckoned with—or two. The first one is that the history of the Christian movement in Japan also has two facets—the very small number of Christians after all the years of work since 1872 (Baptist beginnings), as is characteristic of all Buddhist lands, and the conviction that God "is working his purpose out" among this little minority. The second one is that Japanese Baptists have visions and a degree of sacrificial devotion to the work all their own. This is illustrated by a ceremony which took place on the campus of Kanto Gakuin University on last March 4.

Dedication Service

Fair weather greeted the six hundred guests who gathered for the dedication of the new library building. The most distinguished among them may be seen, from left to right in the picture, the American consul general, Lionel M. Summers; Thomas J. McDaniel, American Baptist missionary; Mr. Lee, head of the American Cul-

ture Center; Tetsu Katayam, former premier of Japan. Also in attendance were the president of the Yokohama Chamber of Commerce and Industry, a representative of the Japan Private University Association, the governor of the prefecture, and the mayor of Yokohama. Several of these men gave congratulatory addresses, and Missionary Wilbur M. Fridell, chairman of the board of trustees, spoke for the Japan Mission.

So can a matter of two hours sum up the work of several years. The story is best told by *Kanto Times*, the campus paper, in an article by R. Akiba, Baptist pastor in Tokyo. As is nearly always the case in buildings erected overseas, American Baptist money affords the *plus* which either puts forward by a year or more the use of the building or makes it possible to erect a well-equipped, creditable modern structure of greater usefulness to the present and to generations to come.

In the case of Kanto Gakuin, a larger proportion than usual was sent from America because of the present economy of Japan, and the loss of 80 per cent of the middle-school and college-department buildings in a single air raid, May 19, 1945.

The people themselves can look at foundations and walls, and many other essentials, and point with pride to their achievement. American Baptists, too, can feel the glow of thinking: "We had a part in this. May God bless the building, the professors and other



A few of the distinguished guests at the dedication service of the library

MISSIONS

members of staff, and the host of students whose intellect and spirits may be lifted here to let that mind be in them which was also in Christ Jesus."

New Library Story

Mr. Akiba tells the Japan story of the new library at Kanto Gakuin University, Yokohama:

"In a small hall with a low ceiling, a stove was burning brightly. By the light of old-fashioned electric lamps, more than sixty people were quietly but earnestly watching the proceedings. It was early spring, on the fourth of April, 1955. The audience consisted of faculty members of Kanto Gakuin University. Tasuku Sakata, president of Kanto Gakuin, was dwelling on the school motto, 'Be a man and serve.' Suddenly he began to talk about raising the academic standard of our university. As if he had been obsessed by the idea, he enthusiastically stated the urgent need for a well-equipped library.

"We must build a library on the ruins from the fire which destroyed some of our buildings several years ago. The existing library, which was remodeled out of a bathhouse on the old navy base, is not suitable for our university. It was a heavenly voice which whispered into my ear last night. I take it as a mission assigned to me, which I must carry out before I die. The schools on both campuses shall cooperate with the university for the construction of this new library. The library shall be planned by members of the school of architecture of the technological department. I hope that all the faculty members of Kanto Gakuin University will do their best to achieve our goal—the construction of a library."

Fund-Raising Committee

"Immediately, a committee for raising library funds was formed under the leadership of three professors. This committee has been active these two years. First, the committee appealed to the university faculty and staff members. They approached the Alumni Association, the University Supporters Association, and friends and acquaintances, and obtained almost \$1,000. They asked for student cooperation, and each student promised an annual contribution for three years. In response to the appeal, the elementary and high schools announced their plan for raising a large amount. Thus, our prospective library funds amounted to many thousands of dollars, a real achievement for our people.

"At this point the school of architecture submitted a plan for a light, iron-frame, fireproof building of two stories. It was impossible to carry out



Back view of the Kanto Gakuin library

this plan, however, with the funds cited above. The committee, therefore, upon talking with the contractor, decided to start construction, excluding for the time being interior decoration, the boiler, and other necessary items. But the American Baptist Foreign Mission Societies contributed an amount which made possible the original plan.

"After careful deliberation at the beginning of this year, the committee decided that additional facilities were needed, such as microfilm, a tape recorder, a projector, and other audio-visual equipment. We shall raise another fund locally to meet this additional need. We should like to thank

everyone who contributed so generously to the building fund."

Japanese Baptists

The architects must be considered as well as the givers and the building, for erecting a building in Japan presents special problems. The site is reclaimed land, making it necessary to erect as light, and yet strong, a building as possible. The foundation is of reinforced concrete. The book stacks are separate, to allow for unequal settling of the floors. Bracings were placed at critical points to divide wind pressure and to counteract the lateral force of earthquakes. Wood piling was used to give the foundation special strength.

This building is today the pride and joy of Japanese Baptists. And yet the Japanese Baptists do not own it, and American Baptists do not own it. For, as the former beloved president, Tasuku Sakata, said in his address, "Our library is for us; we are for Japan; Japan is for the world, and the world is for God."

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Haiti—Country of Contrast

By LESLIE EADS

HAITI, for some, may seem like "Ye Old Curiosity Shop," for beside the present one finds yesterday. The past and the present move in marked contrast, complementing each other. Haiti is a land of startling beauty and depressing ugliness. For many, poverty has become the hangman's halter, which has all but choked off the last breath of hope.

Imagine yourself a missionary at breakfast, with the pleading eyes of starving children peering in your window morning after morning. You know you cannot possibly share food with all and if you start, where and how do you stop? How long could you permit those haunting, death-stalked eyes to peer at you? Some of our missionaries are entreating God in the words of Isaiah, "How long, O Lord, how long?"

Haitian Home

Ponder for a while this typical picture of a Haitian home. It is two o'clock in the morning. The wife has

eaten a scanty breakfast. She lifts a pack weighing seventy or eighty pounds, containing farm produce or hand-carved articles of mahogany, and places it on her head.

Now she is ready to walk barefooted to the market, which is twelve to fifteen miles down the mountain. Her husband will remain at home to till the soil and care for the livestock, if they are fortunate enough to have some. Or he may spend his time carving beautiful mahogany, such as trays or salad bowls, for his wife to take on her next trip to market.

Market Place

The wife arrives at Port-au-Prince, between six and seven o'clock that morning. She will spend the day in a smelly, crowded, untidy market place, seeking to sell her wares. She will haggle with customers from the churning crowd of would-be purchasers, who seek to buy as cheaply as possible. When she becomes too tired she will lie in the aisle and try to sleep between



A preacher-teacher studies the Bible

accidental kicks by the eager pushing buyers.

That night she will lie in some unoccupied spot and get what sleep she can. The next morning she will seek to sell the remainder of her material so that she may start her homeward trek.

Her total cash receipts for this trip will probably be about forty Haitian cents, which is equivalent to about eight cents in American money. It is little wonder that the life expectancy of the average Haitian is forty years, while we in America may expect to live about sixty-eight years.

The wife will arrive home late in the afternoon. If a Christian and a member of the church choir, she will walk six or seven miles round trip to choir rehearsal before retiring that night. Most of the choir members neither read nor write. But the spirit of their singing wings its way into the hearers' hearts with such disarming directness that the lack of musical artistry and precision becomes insignificant by comparison.

Children and Shoes

The devastating poverty which grips these people is further seen when a child is ready for school. In certain sections of the country there is the custom that no child goes to school without shoes.

This will mean in most cases that the parents will mortgage the coming crop in order to borrow five or ten dollars to purchase shoes. The laws are such that the mortgagor is not protected. When the harvest is completed the mortgagee has been known to collect as much as twenty-five dollars to pay a five-dollar loan.

In the large family the two oldest children will attend school one year. The second year they will stay home

and teach the younger children while the middle children attend school.

Churches and Missions

Haiti is an open door to the gospel of God's redeeming love, hope, and goodness. American Baptists have approximately sixty churches in Haiti. These churches have over five hundred mission stations.

On Thursday, February 16, 1956, our group visited the church at Mirebalais, which is about forty miles back in the mountains from Port-au-Prince. Celio Phillip is the pastor. This church has one thousand members. A special service was held to welcome us, with over eight hundred members present. Many of the members had walked ten or twelve miles to this service.

This church has fourteen mission stations through which the pastor and lay workers carry on the work of Jesus Christ. That morning's offering of eighty dollars was for their missionary work in the Dominican Republic. One must keep in mind that the average per capita cash income is fifty dollars a year. The church held its harvest festival on March 2, 1956, and received an offering of over six hundred dollars. On that occasion over a hundred people were baptized. Most of these had received instructions from six months to a year.

One of the great spiritual blessings of this visit was the richness of the devoted and enthusiastic singing of these people. Most of them could not read. None of them could read music, but their singing filled "the temple with the glory of the Lord."

For an American Baptist, a trip to

Haiti would not be complete without visiting Ruben Marc, pastor of the First Baptist Church, Port-au-Prince. When Ruben Marc became pastor of the church twenty-seven years ago there were thirty members.

Between eight and nine hundred people attend the five-o'clock worship service on Sunday mornings, and nine hundred or more attend the nine-o'clock service. On the first Sunday of each month over twelve hundred are present at the second service. The Thursday evening service, which we attended, had over thirteen hundred people present. The problem in Haiti is not people but buildings.

This strong, aggressive church is a good witness for Christ. It has over a hundred lay preachers, with twelve missions in the city, and fifty-three mission stations out of Port-au-Prince. Through the church and mission stations, over ten thousand people are reached each week.

An Open Door

Haiti may still be "Ye Old Curiosity Shop" to some, but to any Christian who has felt the heartbeat of those wonderful people, Haiti will be an open door of service, an object of prayer, an altar calling for dedicated lives.

In discussing the contrast in walking distances to church in Haiti and in the United States, a Haitian woman stated: "Perhaps your people have not gone all the way from where they were to where Christ is. You know he walked and carried a burden—the cross. He never came back. Our walking is nothing."



A market place where a woman receives as little as eight cents for her wares

MISSIONARY AND STEWARDSHIP EDUCATION

Mission-Study Classes in Philadelphia

MISSION-STUDY classes will be held again this year from 8:00 to 8:50 A.M., during all the day sessions of the American Baptist Convention, except Sunday. These popular classes will introduce the new materials on the two new themes for the next year: "Japan," the foreign-mission theme, and "Christ, the Church, and Race," the home-mission theme.

In addition to the introduction of these new materials, there will be demonstrations in the use of them. One period will be devoted to the program and administration of mission education in a Baptist church.

As always, one of the high points of these classes is the opportunity to identify and meet the missionaries at the close of the sessions.

There will be an exhibit of the new materials in the exhibit hall, and members of the staff will be available to answer questions and to counsel about this program.

Prayer-Pointing Program

We were not satisfied with the prayer program in our missionary society, where only a few stand-bys would pray. We wanted to get away from the tendency of a general God-bless-our-missionaries-and-supply-all-their-needs type of prayer, springing from the difficulty of remembering the needs of which we read or heard last week or last month.

To begin with, our president listed the names and addresses of the missionaries from our district, putting them on 3 x 5 cards, three to a card. Each regular member prayed at home for those on her card.

The next step was to appoint a woman to read and report on all letters received from the field each month, noting their prayer requests before the women had their prayer session.

At home the appointed member read all letters and missionary publications, typing all requests on cards as she read them.

At the meeting, these cards were reported on in various ways to avoid monotony and to keep the interest. The location of the writer was pointed out on a world atlas, or the writer's photo was shown from a loose-leaf scrapbook compiled for ready reference, some letters were read and from others the important parts were told.

At the close of the briefing, the cards were passed out to members, but not to visitors, as they went to prayer, sometimes all in one room and at

other times divided into smaller groups, which went to separate rooms in the home where the meeting was held. Each member was free to pray as the Spirit led, but included the requests on her card also.

To make the scrapbook mentioned, a regular loose-leaf binder was used with a section for each field. Photos and clippings from the denominational publications were saved and entered down through the years, adding pages as the life history of the individuals marched onward until it could grow into a book for each field.

About this time also, a map of the world was obtained and photos of the missionaries were grouped on the map near the countries where the missionaries were stationed. The finished map was hung in one of the rooms at the church.

This book served to make those far-away places, with the strange sounding names, have more meaning to the prayers at home. Two world wars have brought names into our vocabularies that never would have been there otherwise, and our missionaries are doing the same, leading us to point our prayers toward such places as Kalamantan, Morgosatubig, Chididi, Baliem, Chiuangumbyu, and on around the world to new names we have not yet heard.

ELSIE V. GLEASON, *Anoka, Minn.*

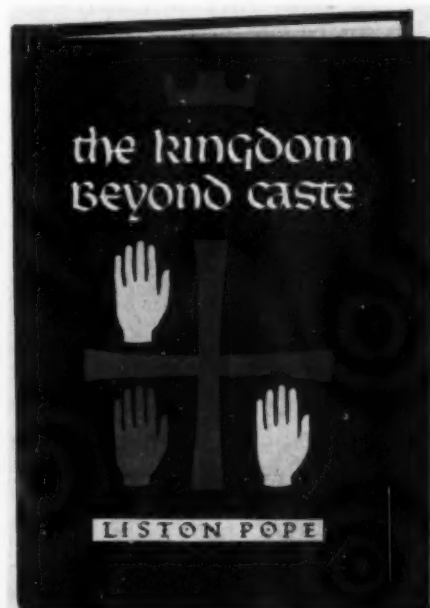
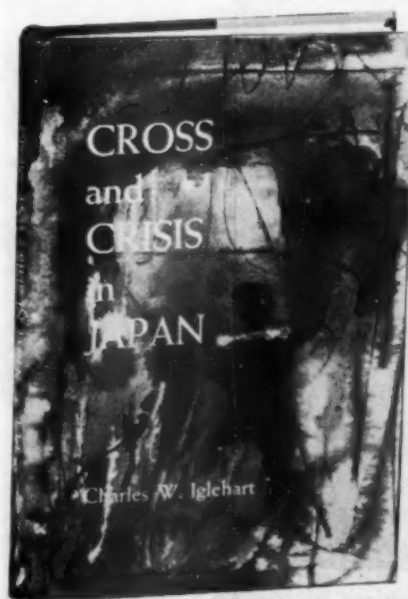
Mission Accessories

Again this year, the Wright Studio is announcing some interesting accessories for use with the themes of the

new year: "Japan" and "Christ, the Church, and Race." Miss Wright says: "You may go ahead and plan special occasions on the theme of 'Christ, the Church, and Race' confident that the Wright Studio accessories on this theme will be as colorful and exciting as on other themes. The puzzlemat presents some 'optical' illusions which suggest or illustrate many race illusions. The napkin, attractively decorated in green and black, presents the last names of some people of all races who have made fine contributions to America's culture. The makings of a colorful 'mobile' are another Wright Studio accessory; theme: 'Let's Join Hands.' It can be hung from ceilings or light fixtures, or it can easily be made into a table decoration. A small favor which may serve as a place card, if desired, presents in an appealing and colorful way some things George Washington Carver was able to do with the lowly peanut.

"For the 'Church' part of the theme: 'Christ, the Church, and Race,' we have designed handsome churches which can be used again and again, because they lie flat when taken apart. No gluing, taping, or cutting! They are truly ingenious, and we are proud of them. Printed in two colors. If you wish, you can add more colors to the stained glass windows. Two sizes: one for center-piece use; the other, much smaller, for individual favors. Make offering boxes out of them, if desired. A 'bulletin board' is lettered, 'Everyone Welcome!'

"The program cover which we created is especially appropriate. It uses the saying by Aggrey, of Africa, 'You can play a tune of sorts on the black keys, and a tune of sorts on the white keys, but for harmony you must use both the black and the white.'



"Japanese friends have urged the Wright Studio to help Americans realize that parasols, fans, lanterns, and cherry blossoms are not the only beautiful things Japan has. So our accessories go beyond these overworked symbols, and introduce *noshi*, *torii*, *kokeshi*, along with pictures of *tokonomas*, *ikebanas*, and many other things on the napkin and puzzlemat.

"The handsome Kagawa card is suitable for all seasons and occasions. Organizations may print on the back of it such things as: a reading list, a calendar of events, a prayer list of Christian workers in Japan, organizational goals, programs, and so forth. The puzzlemat, which is being designed by Catsuji Matsumoto, who made the napkin, will be entirely different from anything the Wright Studio produced. We are certain that you will like it immensely. It will say pictorially many things that Americans must know if they are to understand Japan."

The accessories should be ordered from the Wright Studio, 5335 Ohmer Ave., Indianapolis 19, Ind.

New Leaflets

The new leaflets, for use in describing the program and materials in missionary and stewardship education for the coming year, will be distributed through several channels in the hope of a greater effectiveness. One of each of the leaflets will come to the chairman of missionary and stewardship education of the church, through the association chairman of missionary and stewardship education. Some of these will be distributed at the cluster conferences, and others will be mailed direct to each local chairman, when his name and address is known to the association chairman.

These costly pieces of material are tools for persons bearing specific responsibilities for missionary and stewardship education, and are not intended for general distribution. If any church fails through these channels to receive materials, it is urged to write for them. Address: Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. These leaflets may also be requested from your state or city Baptist office of Christian education.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

New Offering Envelopes Are Wonderful!

By WILLIAM W. SUTTERLIN

THE PRESENTATION of the new children's envelope system to our departments was almost a routine matter as a part of the Y.B.A. program. As a church we had voted for it and were committed to it. Since several of our departments had missionary projects, often dividing their church-school offering with one-half going for missions, this new system did not seem too unusual or extreme. Furthermore, we have believed strongly in stewardship. While the presentation seemed to us to be rather routine and commonplace, the results are nothing short of spectacular:

Kindergarten, Primary, Junior

JANUARY-APRIL, 1955

Attendance	1,947
Regular Offering	\$114.94
Missionary Offering	26.69
(Primary, mainly)	
	\$141.63

JANUARY-APRIL, 1956

Attendance	2,294
Regular Offering	\$176.44
Missionary Offering	\$135.27
	\$311.71

PERCENTAGE OF INCREASE:

Attendance	10.4
Regular Offering	44.9
Missionary Offering	378
Total Offerings	106

How Did We Do It?

We started in our board of education, by making our plans clear and delegating the responsibility to the

chairmen of missionary and stewardship education and children's work. Early in December, we began talking about it and explaining it. We started with our church's advisory board. We showed the new envelopes. Their reaction was highly favorable. In two workers' conferences the plan of using these new envelopes was explained.

In our primary department, the money had been divided fifty-fifty. There was a question whether the money should be divided in the same way, regardless of the division of the money in the envelopes, or should the children decide by the amounts they put in each side of the envelope. The latter plan was accepted.

There was also the question of the need for complicated bookkeeping to keep a weekly individual record for each pupil, as is done for the regular church envelope system. It was decided that this would be too difficult. It was agreed merely to keep a record by departments of the regular church-school offering (which in our case goes into the unified budget of our church) and the missionary offering.

One further question was raised as to whether the giving for our church-school offerings would drop. Everyone was ready despite these questions to give the new system a try.

In order further to clarify the new system and answer any questions, our chairmen of both the missionary and stewardship education committee and the children's work committee contacted the department superintendents to explain the system in detail. Two



Juniors of the First Baptist Church, Portland, Oreg., are cheerful givers

MISSIONS

The Bible



Book of the Month

MAY

Hebrews

JUNE

Ezra

JULY

1, 2 Thessalonians

Sundays before the envelopes were to be used they were distributed to each department. In each department the envelopes were introduced and explained by the superintendents and teachers.

There was no special publicity to the parents other than our regular weekly church paper, "The Trumpeter." The children and the boxes of envelopes themselves seemed to be the best publicity in the home. The children accepted them enthusiastically.

Early Stewardship

As we look at this thrilling report, it is not merely the additional money for which we rejoice, but also the early training in Christian stewardship. Here is proof again that the strong missionary emphasis does not cut down on the local program, but increases it. The children are proud to have their own boxes of envelopes. Recently a girl came into our primary department with a whole stack of envelopes. She explained that she had been sick, but had kept track of each envelope so she could give even though she was absent for some time.

One of the Many In El Salvador

"Rosa, why do you cry?" The sad-faced little girl did not answer except with her soft, dark eyes which pleaded for a mother's love and the security of a home.

Twelve-year-old Rosita had neither. Her dear old grandmother, who had loved and cared for her, was very ill. Rosa's father roamed about the coffee fincas working in the height of the season, and did not see his little daughter often.

There was one hope for Rosa. The old grandmother pleaded with a friend to visit Colegio Bautista in Santa Ana, and ask that Rosa live in the boarding school.

This was an unexpected request. The dormitories were well filled, since it was shortly before the opening of the new term. It was difficult to accept another student, and the fact that she was so threadbare increased the difficulty. However, because of her desperate need of a home, food, clothing, and an education, it was impossible to deny her this privilege.

The first week end, when permission was given for the girls to visit their homes, Rosa's father appeared in town and invited her to visit her new mother. This wedding was a surprise to Rosa, but she was very happy. This happiness changed to sadness when she found that the new mother did not seem to care when Rosa told her of her need for after-school clothes.



Primary children use duplex envelopes

The director insisted that Rosa's mother and father come for a visit to the school. When Rosa's mother and father saw Rosa in school in her pretty school uniform, and then saw her after school playing with the other girls in

the playground, and helping in her boarding school home, they realized her need for play clothes. Every week or two Rosa's new mother would come to bring her a new dress or a new housecoat or other new items of clothing that a little girl needs who is in school. Rosa loved to have her new mother come to school and often they talked for a long time together.

One day as Rosa's new mother left the school, Rosa walked with her to the corner where she was to take the bus.

"Come to Sunday school and church on Sunday, will you, please?"

"I'll talk to your father. Maybe we will come."

A few weeks later, Rosa's parents slipped quietly into the church for the Sunday evening service. When the pastor gave the invitation, Rosa's mother and father came forward and made their decision to follow Christ as Lord and Savior. This decision brought joy to Rosa and to all her friends.

Undergird the work in Latin America with prayers and gifts.—Mrs. GRACE HATLER, *Colegio Bautista, Santa Ana, El Salvador.*

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

'How Great My Task'

Theme Scripture: John 15: 16-27

THEME HYMN: "Where Cross the Crowded Ways of Life"

THE NEW Baptist Youth Fellowship theme for 1957-1958 will be presented at the meeting of the American Baptist Convention in Philadelphia. Young people will be challenged to think about their Christian vocation. This year will provide an excellent opportunity for young people and youth groups to examine the various places in which they invest their lives. We are called into a great fellowship of working, serving, living Christians. Consider with young people across the country just "How Great My Task" really is!

Welcome to Your Future

In keeping with the B.Y.F. theme of the year, your youth group, Fellowship Guild, Sunday school class, or youth-led prayer meeting or evening service can use the new filmstrip produced by our Baptist Film Library. It is a sound filmstrip, using 33 $\frac{1}{3}$ rpm records. Time: 20 minutes. Rental, \$2.50; sale, \$5.00.

Linda is deciding what to do with

her life. Where should she go to complete her education and prepare herself for full-time Christian service? She sends for catalogues, and as a result decides to visit The Baptist Missionary Training School, Chicago, Ill. Ruth, a senior, shows her around the building. She sees the classes and meets the faculty and realizes what this fine institution can mean to her. This filmstrip not only serves to introduce B. M. T. S., but can valuably be used to help direct the attention of all young people toward making one of the most important decisions of their lives—to attend one of the schools or colleges which are sponsored by the American Baptist Convention.

Looking for a Project?

Alumnae of The Baptist Missionary Training School are seeking to equip the guest rooms, student kitchenettes, and student lounge, so that they can be most useful to those who are studying to be our missionaries, directors of Christian education, and church

workers. They are collecting "S and H Green Stamps" and "Top Value Stamps" to obtain some of the equipment.

Charles R. Osborn, Jr., of the Anadarko Christian Center, Anadarko, Okla., says: "We are trying to equip our kitchen so that it will be most useful to all groups using it. We can secure many fine pieces of equipment with Betty Crocker coupons, and would appreciate the help of all who can save them for us. We can use twenty thousand coupons; every one received will be most helpful."

Let us send a shower of "S and H Green Stamps" or "Top Value Stamps" to: Alumnae Secretary, Baptist Missionary Training School, 510 Wellington Ave., Chicago 14, Ill. Let us send the Betty Crocker coupons to: Anadarko Christian Center, 213 East Main St., Anadarko, Okla.

Dodgsons and Dahlbergs Leave for Mission Fields

Two former national B.Y.F.ers have been in Baptist news recently because they have completed their long period of training, and have just sailed as missionary doctors to their respective fields.

Kenneth V. Dodgson will be remembered by many as national B.Y.F. president, 1948-1949. He served as a B.Y.F. interne during that year. Ken and his wife Sally, and their daughter Kim, will serve in Jorhat, Assam, where Dr. Dodgson will take up his duties as surgeon at the Jorhat Christian Hospital.

Keith R. Dahlberg will be remembered as the energetic president of the New York State Baptist Youth Fellowship, and its representative to the national council. Keith, his wife Lois, and their two daughters sailed for Burma, on March 2, where Dr. Dahlberg will reopen our Baptist hospital and re-establish Baptist work. May God richly bless both families.

A Tithing Study

In keeping with the study in many of our churches on the question of tithing, the following materials are available to you:

Why Tithes?—A booklet written by William J. Keech defining the tithe and outlining reasons why it is important to the life of a Christian. To go along with the booklet is the leaflet "Youth Tithes," which outlines plans by which a youth group might develop a series of programs using the book. The book can be purchased from your Baptist book store. The leaflet can be obtained from your state convention office or from the national B.Y.F. office.

Fellowship Guild

DEAR GUILD GIRLS:

The past few days I have been having an exciting time getting acquainted with the women for whom our age-group guilds are named. Ann Judson, Sallie Peck, and Alma Noble were great women whose lives were filled with excitement and thrills. Let me share with you a bit from each of the following booklets.

Ann Hasseltine Judson is about "a vivacious, curly-haired, brown-eyed girl putting the last touches on the dinner table in the big dining room of her father's home. She was so excited that her dainty little hands trembled as she cut the delicious pies which had been placed on the broad window sills. Despite the hurry of preparation, she took surreptitious peeks, now and then, down the road to see whether the guests were in sight. At last they came in view—a group of men talking eagerly to the young man who had made such a profound impression on everyone that very morning."

Sallie Paine Peck is the story of "stay-at-home" Sallie, who kept home wherever she and John Mason Peck found themselves. Challenged by the zeal of Luther Rice they braved the wild West as missionaries. "As the little family started on the great adventure, a friend asked whether they really thought there would be enough people in the Missouri Territory for it to become part of the United States. Peck assured him that Illinois was already asking admission to the Union." At the very minute that American history was being written, John and Sallie Peck were writing our Baptist home-mission history.

Alma J. Noble is the thrilling story of a woman who served as the first staff member for World Wide Guild, which we know today as Fellowship Guild. Her enthusiasm and leadership are still evident in our guild program and you will thrill to read the story of her life. Her concern for girls was tremendous, and her ability to challenge girls was even greater.



Left: Officers of the Fellowship Guild state cabinet in Oregon. Right: Fellowship Guild installation service, First Baptist Church, Monrovia, Calif.

You can purchase a copy of these books from your nearest Baptist book store for fifty cents.

Sincerely,

Cary Raycroft

Guild Flashes

Monrovia, Calif.

A beautiful candlelight installation service was held for officers of the Fellowship Guild of the First Baptist Church, Monrovia, Calif. The president of the Woman's Society and Fellowship Guild counselors shared in the service.

Sendai, Japan

"... I remember so well my deputation work while on furlough and how few we found among the girls who were thinking of giving their lives for Christ in missionary service. The same is true to a greater degree here in Japan. We find so few girls who are willing to train for Christian service on a full-time basis. We must do more on the Fellowship Guild level or our future woman's work will fail.

"Always when I do deputation work, I appeal to girls to enlist to take the places of some of us who are serving our last terms. We could use an extra missionary or two or three on three-year-term basis to fill in as teachers in our school while regular missionaries are on furlough. We need replacements and recruits and *these will come* through an active *Fellowship Guild*, I'm sure. With my best wishes to you as you do your important work."

VIDA POST

McMinnville, Oreg.

Over 215 girls were registered at the Oregon guild house party held recently at Linfield College, McMinnville, Oreg. The state director of Christian education and Charles E. Boddie, of the personnel department of the American Baptist Foreign Mission Societies, were the only leaders not connected with the school. The campus was lovely and many of the girls were interested in finding out more about going on to college at Linfield.



MISSIONS



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

The Miracle of Gifts

By RUTH WAGER

STRETCH OUT your arms! How far can they reach? Less than a yard if your hands are empty! But if your outstretched hands offer a gift to God, your arms can reach around the world.

Let us try an experiment. Open your billfold and hold its contents in your hands. Your money is part of yourself, for you have given of your time, your effort, and your ability to make it your own. It is also a gift from God, who gave you life, health, and the ability to earn it. But he granted to you the will to choose how you would spend your money. Unless it is spent, it accomplishes nothing. Some must be paid for the necessities of life: food, clothing, and shelter. There is plenty for luxuries, too. But a part belongs to God. He asks for your tithe as his just portion.

Dividing the Tithe

Deep within you there is a desire to give your tithe where it will go the farthest and win the most people for Christ. You will pledge a fair share toward the expenses of your own church, which is witnessing for Christ in your community. But an equal amount should be given toward the building of the worldwide kingdom of God. Shall you give it to this project or that project? Shall you designate it to just one particular field, or donate it to a certain missionary who appealed for funds in your church? Are these deserving of your support and would your money be used wisely? With your limited resources and incomplete information, it is difficult to make correct decisions. So you may ask, "What is the best way to channel my gifts that they may further God's work?"

Through your offerings it is possible for you to carry out the command of Christ, "Go ye into all the world, and preach the gospel . . ." (Mark 16:15). As an American Baptist you have this opportunity through the Baptist world mission. Your contributions to our family budget enable you to preach the love of God from Alaska to Puerto Rico, from the Belgian Congo to Japan. Your gifts assist in teaching his Word in Baptist schools, in healing in the name of the Great Physician in

Baptist hospitals, as well as aiding every other activity of our convention.

Every need in every area of American Baptist work is carefully considered by our budget research committee and our finance committee. A fair and equitable distribution is made of the funds which will be available. Through your gifts to this Baptist family budget you share in meeting the needs of every field, whether it is providing materials for your own child to use in your church school, supporting Christian centers to combat juvenile delinquency, building new churches in suburban communities, or sending missionaries to Burma or Latin America.

Love Gift

It is a privilege to share thus in the ongoing work of God. But is it enough to render to him only his just dues? The Bible speaks of tithes, but it also urges gifts and special offerings. The tithe is a minimum of giving. God continuously pours out his abundant blessings upon us with overflowing love. Is it not selfish to keep nine-tenths of the wealth which he has given us for our own use? In India a Bible woman, who is a crippled widow, told a missionary, "I love to give to God. When I think of all that he has done for me, I can always give to him." And she did!

Our women's Love Gift is the "plus" gift offered to God out of our deep love. The more we love him, the more we will give to him. There are times when our gratitude for an answered prayer, a recovery from illness, a particular blessing or a special occasion—such as the birthday of a loved one—needs to find expression in an "over-and-above" gift to God. The daily blessings of a warm home, abundant food, fellowship with our family and friends, and the glories of God's wondrous world call for day-by-day gifts of love. Our Love Gift box—constantly before us on a dining or living room table—provides us with the opportunity for intimate gifts which are a daily "thank you" to our Heavenly Father. The gifts will be twice blessed if we follow them with our prayers as they travel on wings of love, helping to take the good news of Christ to India,

Burma, the Belgian Congo, Thailand, Japan, and the Philippines.

We will remember the orphaned children in Alaska, the youth in the United States, and the men and women in Latin America who have found the Savior because we offered our gifts of love. We will thank God that our "over-and-above" Love Gifts—because they are undesignated gifts—make it possible to enlarge and expand every area of our Baptist world mission. Truly, your arms encircle the globe when you hold your Love Gift in hands outstretched to meet world needs.

The Third Mile

Yet the opportunities for the extension of God's work are infinite. On every mission field, overseas or overland, there are wide-open doors which cannot be entered within the confines of our Baptist budget, even with the deeply appreciated and needed assistance of our Love Gifts. The work of God's kingdom must not be constrained. New needs and unforeseen responsibilities must be met. Our World Fellowship and America for Christ Offerings challenge us to go the second and even the third mile in our giving. These annual offerings assist in meeting specific needs on certain fields which cannot be provided for within a limited budget.

Your gifts—through our Baptist Unified Budget, the Love Gift, or our two annual offerings—will go farther and accomplish more for Christ than any designated gift to a particular field. When you send your money for any of these funds through your church treasurer to your Baptist state convention office, you may be certain that your gift will be carefully and prayerfully used so that it will go the farthest toward meeting the greatest needs.

Transform the World

Always remember to state on the remittance blank whether the money is a Love Gift, or for one of the annual offerings, or the regular monthly contribution of your church to the Baptist world mission. In the case of the Love Gift, the monthly report slip from your "checkbook" stating the amount of the gift, should be sent to your association chairman of the Love Gift.

Look again at those bills and coins in your hands. Think of their possibilities for God. Offer them with your prayers to the work of his kingdom. Through your gifts you can reach out to touch someone else with the love of Christ. That one touches another, and so on until you reach out and touch hands with all mankind. You can help Christ transform the world with your gifts. That is the miracle of gifts.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

'Melt Me, Mold Me, Fill Me, Use Me'¹

A Leadership Training Program

By MARTHA S. MILLER

[Worship Center: A potter's wheel, or a piece of colorful pottery filled and overflowing with flowers, or treasures, arranged with an attractive drapery or scarf.]

PRELUDE: "Spirit of the Living God."

CALL TO WORSHIP: Hymn, "We Give Thee but Thine own" [either sung as a solo, or read by the leader].

HYMN: "Have Thine Own Way, Lord."

SCRIPTURE READING: Matt. 25: 14-30 (R.S.V.).

LEADER: The story is told of a medieval juggler who was visiting in a monastery at Christmastime. The monks and other worshipers were bringing in their offerings and gifts to the worship service in honor of the birthday of the Christ child. The gifts were of many kinds—some expensive, some humble—yet all were given in a spirit of love and adoration. The poor juggler was heartsick that he had no gift to bring. Later that night a monk was horrified to discover that the juggler had crept into the chapel, and in a spirit of reverence and love was standing before the altar performing his juggling feats gracefully and flawlessly. The monk did not speak, being prevented by the abbot, who pointed out the fact that the juggler was bringing his only talent to the Christ child.

Jesus knew and clearly taught that men differ in talents. Some men draw plans for a cathedral, some dig foundations, some lay stones, some carve, some compose music for its organ, some preach from its pulpit, but every man, like the juggler, has some talent to give, and only as all talents are used can a church become real. In the economy of God every talent is needed.

Perhaps it is true that we are not all equally endowed, but we all have equal opportunity to do our part, faithfully and trustingly, and we all have equal opportunity to bring the increase in what we have been given. We are responsible to God in proportion to the talents we possess. The greater our endowment, the greater our responsibility.

Was not Jesus' parable of the talents told mainly for the one-talent man or

woman? There are more one- and two-talent women in the world than five-talent ones. Only a few are poets, like Grace Noll Crowell; pioneers in caring for the mentally ill, like Dorothy Dix; educators, like Mary McLeod Bethune; preachers, like Mossie Allman Wyker; Bible translators, like Helen Barrett Montgomery. The one-talent woman may be tempted to say: "What can I do? With my poor talent nothing will be expected of me."

The one-talent woman may also be prone to resentment: she may hold a grudge against life because she is poorly gifted in comparison with her neighbors. The one-talent servant in the parable blamed his master, saying that he was a hard man. He even accused him of reaping where he had not sown. Criticism of God and fellow men is the escape of people who feel and resent their seeming lack of talent. The real reason for failure of the one-talent person is fear—not daring to venture, lacking faith in life and God.

Charlotte Brontë wrote that it was better to try all things and find all empty than to try nothing and leave one's life a blank. Cannot the one-talent woman see how much her talent is needed in her church? The one-talent woman is one note on the piano; her failure to play her note can make for silence or an incomplete chord. The one-talent woman can speak, vote, work, pray—in reality, she is *many talented*—and the ongoing of the kingdom of God depends on her. Had the one-talent man in Jesus' parable been true to his master, he also would have entered into the joy of his Lord. It is not how much we have, but how we use what we have, that counts.

In the spirit of dedication and com-

mitment of our talents, let those now come with a symbol of their special talent, placing it on the worship center where we see a symbol of all our treasures—the first fruits of which belong to God.

[At this point in the program, as many women as time allows may slowly file past the worship center, placing symbols of talents on the table. Choose women with special, known talents in mind. A woman who can study and report from MISSIONS magazine, brings a copy of the magazine; a woman who can cook, brings a symbol from the kitchen; a woman who can pray, a devotional book; a woman who is musical, a music score; a woman who can visit and has a talent for friendliness, a small bouquet of flowers; a woman who teaches small children, a picture of Jesus and the children. The leader may narrate as the women bring their talents, describing the way they are used and needed in the church.]

These women have brought these talents in loving dedication to God and to his church. Let us bow in silence for a few minutes, thinking of the talents that God has given to us—the talents that we are hiding or refusing to use. Let us think of the needs and our abilities to fill those needs! Let us resolve to develop our talents and to find new ones and develop them, remembering that the kingdom has a law of increase: "Unto every one that hath shall be given" (Mat. 25: 29). If we do not use our talents, they will die; but if we develop them, they will gain strength. Let us resolve to live in courageous faith, venturing the friendship not ventured before, praying where we have not prayed before! Let us sow the Christian seed lest we lose it like a seed kept in a bin. Let us trust it to the hazard of the weather and the wide fields of the world, that it may lose its life but find the harvest. We have God's promise that this will happen.

HYMN: "Spirit of the Living God."

CLOSING PRAYER: For courage and faith to risk our talents for Christ and his church, for determination to bring each talent in dedication to the kingdom task, we beseech thy strength, O God. We thank thee that to us is given the opportunity of serving thee, and that the increase which thou hast promised is sure. Help us now to rededicate ourselves to thy service. Amen.

[Resource materials—There are many opportunities to develop our talents, and they should be stressed often: state house parties, laboratory schools, Green Lake, and state training conferences, interdenominational leadership training workshops, and many others.]

PLAN FOR A special Love Gift Service at your October meeting to commemorate the 25th Anniversary of the Love Gift.

The special program presented on Woman's Day in Philadelphia, in recognition of this anniversary, will be printed in the fall issue of The American Baptist Woman, available September 1.

¹ Title is taken from the hymn, "Spirit of the Living God," by Daniel Iverson.



NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

Let's Go Outdoors

Men's Fellowship Program for July-August

IN MANY churches, the summer men's outing is the high point of the year, when it comes to real informal fellowship. Plan it with care. Every detail must be "tops." Make it thoroughly enjoyable for all—and then make sure you have a lot of visitors. Have it on Saturday, instead of your usual week night.

Your best idea depends on what is available near you, and what your men like to do. You may want to include families, or perhaps sons, or perhaps keep it to the men from nineteen to ninety-nine. Remember, your main purpose is to get acquainted as a group of men. Here are a few things others have done:

Deep-Sea Fishing

Hire a launch—more, if necessary—and secure a guide who will take you to the best fishing grounds available. Have some dramamine (or equivalent) along for those prone to seasickness. Take reservations, and arrange to call any heavy sleepers that might be late. Be sure guests are given good spots on the boats, and that one or two of your men, who have common interests, are seated near them. It may be possible to turn conversation, between fish, toward the value of being a Christian. Have one or two camera enthusiasts well-armed to take a pictorial record for the folks who did not go.

Fresh-Water Fishing

Plans will depend on the idiosyncrasies of your local fish—what it takes to get them. Try to pair off men who are not too well acquainted, but would probably enjoy each other's company. Plan to get the whole group together at a given place at meal time. If boats will be required, be sure they are reserved well in advance.

A Hike

Plan to start from a rendezvous where the nonhikers can have fun while the hike is in progress. Be sure your plans do not exclude the older men, or those otherwise physically unable to take strenuous exercise. Take along some lengths of pipe, horseshoes, May, 1957

and shovels for them. Also some darts and a target. Or perhaps a .22 rifle and some tin cans for targets. And chess or checkers.

In the Park

Volleyball, tennis, badminton, ping-pong, baseball. Be sure to check equipment ahead of time and make reservations if necessary. This month is none too soon. Be sure all guests get to play, if they want to. This is a good chance to show them real Christian sportsmanship. Follow with a barbecue, campfire, songs, exchange of experiences. One group divided its men into three sections. The first told where they were born and how they got to where they are (briefly). The second told their pet gripe. The third told their favorite hobby and what they liked about it.

A Trip

Some rural groups, to whom outdoor life is commonplace, have taken a Saturday for a trip to some industrial plant in a near-by city, with dinner in a well-chosen restaurant.

Tie It Together

Whatever your plan, try to have as much group participation as possible. If a meal is involved, do something a little special to be certain it will be an outstanding one. If there is to be a campfire, or any other good chance to sing, have the fellows bring along their musical instruments, ukuleles and harmonicas included.

Make an occasion for one or more of the men to speak briefly on some such subject as "Why I Am Glad I Am a Christian." Start trying to recall all the Scripture passages the fellows have learned over the years. Start slowly, to give the guests a chance to repeat the ones they may know. Avoid embarrassment. Do all this naturally, without appearing sanctimonious.

Alternative Plan

Some time during the year, every church men's group should have a "Spruce-up Night." Plan a lunch-

pail-style dinner. Fried chicken designed for finger-eating, sandwiches, a piece of cake, apple, and coffee. Use paper plates and cups. No tables—just sit around on whatever is handy. Everyone in jeans, or the equivalent, dressed for work.

This is one time—about the only time—when you will not be beating the bushes to find new guests to invite. But be sure to invite the men who have visited in the past, plus the members of the church who do not generally attend the fellowship meetings.

Starting now, have a committee planning the work to be done around the church and parsonage, and arranging for tools and materials.

Another committee should have the responsibility for the meal. This kind of meal can be fun for a change, but only if it is really good.

Another committee concentrates on getting the men out. Some men's groups have only a handful out on work nights, and they are a bit resentful of doing the work themselves. Others get out nearly every able-bodied man around, and everybody has a good time. With good organization a large crowd can get a lot done, and have real fun doing it.

Going to Green Lake?

There may still be time to get in your reservation for the national laymen's conference at Green Lake, Wis., June 29–July 6. Write to the American Baptist Assembly, Green Lake, Wis., right away, enclosing a registration fee of five dollars for each member of your family over eleven years old. See page 42 for more details on the conference program.

Here is a good chance to reward faithful service by a hard-working layman in your church. Many Men's Fellowships are now paying a large share of the expenses of their president, or some other lay leader, so he can attend. This year your church will profit more than ever by sending someone, because the Lay Development Program will be discussed in considerable detail.

Laymen's Hour Speakers Ring Bell

Listener response to the Laymen's Hour has been exceptionally good in recent months, indicating that the guest speakers are following well in the footsteps of Frank M. Kepner, popular Laymen's Hour speaker for nearly ten years. If the Laymen's Hour is not yet broadcast in your area, write to Frederick L. Essex, Executive Secretary, Department of Radio and Television, 152 Madison Ave., New York 16, N.Y.

News FROM THE BAPTIST WORLD MISSION

JAPAN

I.C.U. Commencement

The graduation of the first senior class from the International Christian University in Japan, on March 21, was an event of major importance for the Christian church. This is the opinion shared by leaders of the American Baptist Convention in messages of congratulation sent to the university through its president, Hachiro Yuasa.

Writes Harry L. Dillin, "As president of Linfield College, McMinnville, Oreg., I particularly appreciate the spirit with which you face this first commencement. And, as president of the American Baptist Convention, I would like to send greetings and prayerful good wishes from our entire constituency."

Other Messages

Dana M. Albaugh, of the American Baptist Foreign Mission Societies, feels "certain that the young people who graduate this year will carry with them high ideals of Christian thought and service. The university has been one of the evidences of the strong ties of fellowship between Christians in America and Christians in Japan."

Elmer A. Fridell, also of the Foreign Societies, conveys his "own deep appreciation of the dedicated efforts which the administrators and faculty of the institution have extended on behalf of Christian higher education in Japan."

Another Foreign Societies secretary,

Mrs. Charles H. Sears, indicates that the first graduates "are honored, indeed, to be the first to come from the university, which is certainly destined to hold a unique place, not only in Japan, but among the Christian institutions of the world."

Americans Attend Graduation

Two prominent members of the First Baptist Church, Evanston, Ill., attended the first commencement exercises at the university. They are Mr. and Mrs. L. Melvin Nelson, who made the trip to the Far East as members of the Spring Air Tour to Japan, which was sponsored by the National Women's Planning Committee of The Japan International Christian University Foundation, Inc. Mrs. Nelson is a member of the women's organization, and her husband is a member of the university foundation's board of directors.

The ultimate goal of this united Protestant enterprise in Japan is a comprehensive university. The initial steps have been taken in the completion of the first four-year cycle of its undergraduate college of liberal arts, and in the establishment of its first school of graduate and professional work. Only a university with graduate schools equal in caliber to leading institutions of the Western world can, in the long run, meet Japan's requirements for a new leadership. No lesser goal will satisfy the founders and sponsors of the International Christian University in Japan.

CHICAGO

Chicagoland Men's Rally

Chicago Baptist men sponsored their fifth annual Chicagoland Missionary Rally, April 5, at Orchestra Hall. The men were hosts to some fifteen hundred Baptists gathered to witness a moving and inspirational display of our missionary witness at home and abroad.

The rally was addressed by Gardner C. Taylor, pastor of the 10,000-member Concord Baptist Church of Christ, Brooklyn, N. Y. His message, "Christ Faces Our Frontiers," directed to the problems of the inner city, was climaxed with an invitation for full-time Christian service.

Distinguished-Service Awards

Highlighting the rally this year was the presentation of distinguished-service awards to Dr. and Mrs. W. A. Petzold, and Dr. and Mrs. William Axling. The presentations were made by John Heindel, president of the Chicago Baptist Association. The awards consisted of a scroll given to each couple in recognition of a half-century of dedicated missionary service.

The parade of nations was the most colorful part of the program. An array of flags, representing countries in which we have American Baptist mission work, were displayed by marching young people. Colored slides, with a brief narration for each flag, added to the dramatic atmosphere of the evening. The program, arranged by Mrs. J. B. Fields, was narrated by Nancy Baker.

Robert and Lola Dvorak had charge of the musical portions of the program. The famed Bluejacket Choir



Students of the first senior class of International Christian University who graduated on March 21

from the Great Lakes Naval Training Station, under the direction of E. D. Dandager, thrilled those who were present.

Others participating in the program were Robert J. Marlatte, president of the Chicago Council of American Baptist Men; Melbourne P. Anderson, president of the Illinois Baptist Convention; W. A. Diman, executive secretary of the Chicago Baptist Association; John A. Lavender, pastor of the Morgan Park Baptist Church; and Earl Lassen, Jr., president of the Baptist Youth Fellowship.

Cooperating with the Chicago Council of American Baptist Men were the Women's Mission Union, Baptist Youth Fellowship, Baptist Ministers' Conference, and the Inter-Racial Fellowship. The entire offering was given to the Unified Budget of the American Baptist Convention. Expenses for the rally were underwritten through the pledges of the men.

ROBERT J. MARLATTE

NEW YORK

Foreign Boards Meet

Sympathy over the untimely death of President Ramon Magsaysay and his colleagues was cabled to the Philippines, March 19, by the executive committee of the boards of managers of the American Baptist Foreign Mission Societies. The statement was sent through the officers of the Philippine Convention of Baptist Churches, during the New York meeting of the board, March 19-21. It read as follows:

"AMERICAN BAPTIST FOREIGN MISSION SOCIETY ASSEMBLED IN EXECUTIVE SESSION REQUESTS THE PRESIDENT AND SECRETARY OF PHILIPPINE CONVENTION RELAY TO APPROPRIATE GOVERNMENT OFFICIALS SYMPATHY AND CONDOLENCE IN RECENT TRAGIC LOSS OF PRESIDENT MAGSAYSAY AND OTHER LEADERS."

Philippine Field Expanding

Baptist work in the Philippines is moving forward vigorously, according to Edward B. Willingham, general secretary of the Foreign Societies. A new record was set when baptisms exceeded 2,400 in the past year. The rebuilding and renovation of the two church-related hospitals in the Philippines is nearing completion, he reported. Thirty-eight American Baptist missionaries are assisting Filipino Christians in a total ministry of evangelism, education, medicine, and agriculture.

A \$45,000 appropriation was voted toward the construction of the new Baptist Theological Seminary in Oslo, Norway. This brings the total from



William Axling

the two Foreign Societies to \$60,000. Included in the new program of Christian education in Norway will be special courses for lay workers with young people, in addition to intensive Bible training and seminary work.

Among the many other appropriations voted were \$18,526 for the construction of a second unit of a men's hostel at the Baptist Theological College in Assam, India; \$10,500 toward an enlargement of the Ongole Middle School in South India; \$1,500 for the development of the Christian Training Center at Jhargram, Bengal-Orissa, India.

Missions Conference Leaders

Martin Luther King, Jr., of Montgomery, Ala., was announced as one of the speakers for the national missions conference at the American Baptist Assembly, Green Lake, Wis., August 10-17. Other leaders on the program include Dr. and Mrs. V. E. Devadutt, of India, now on the faculty of Colgate Rochester Divinity School; J. W. Decker, of the International Missionary Council; and Jacob Prins, director of evangelism for the Reformed and Evangelical Churches of North America. Missionaries and nationals from several overseas fields will speak and conduct conferences and workshops.

Field Tour in 1958

Plans were announced for a tour of American Baptist mission fields early in 1958. August M. Hintz, pastor of Chicago's North Shore Baptist Church, will be tour leader. Areas to be visited in approximately forty-three days are Assam, South India, and Bengal-Orissa in India; Burma; Thailand; Hong Kong; and Japan. Pastors and lay leaders will make the tour.



W. A. Petzold

Further information is available either from Dr. Hintz at 6447 N. Leoti Avenue, Chicago 30, Ill.; or the American Baptist Foreign Mission Societies, 152 Madison Avenue, New York 16, N. Y.

Appointments Announced

Chester J. Jump, on furlough from the Belgian Congo, was appointed to serve as mission secretary upon returning to the field. There are ninety American Baptist missionaries at work in the Congo. More than five thousand converts were baptized last year. B. L. Hinchman was reappointed mission secretary for the Japan mission, where forty-one American Baptist missionaries are at work. Mrs. Beatrice Pond Jefferson was reappointed for overseas service. She previously served under the Woman's Foreign Society until her marriage to Mr. Jefferson, now deceased. She will return to Burma as hostess in the guest house at Rangoon and will assist in special programs with women and children.

A new Christian center has been opened in Bangkok, Thailand. Twenty-seven American Baptist missionaries serve in that country.

PHILADELPHIA

Convention Program

THEME: *Looking unto Jesus*

SCRIPTURE: Hebrews 11: 1-12: 2

HYMN: "Look, Ye Saints, the Sight Is Glorious"

Wednesday, May 29

7:00 P.M. Opening prayer, song service, Charles E. Boddie

7:20 Worship

7:30 Welcome by representative of Philadelphia or Pennsylvania

- Response by President Harry L. Dillin
- 7:45 Presentation of local committee
- Presentation of program committee
- 8:00 Adoption of program
- 8:10 Philadelphia choir
- 8:20 Convention sermon, Norman W. Paullin
- 8:55 Closing hymn and prayer
- 9:00 Caucus meetings

Thursday, May 30

- 9:00 A.M. Worship
- 9:10 Business
- Election of convention committees
- Appointment of tellers and enrollment committee
- Report of finance committee
- Report of Council on Missionary Cooperation
- Report of General Council
- 10:00 Address of president, Harry L. Dillin
- 10:30 Chapel hour, Looking unto Jesus as Baptists. "The Dimensions of Faith," William F. Keucher
- 11:15 Business
- Report of commission on evaluation

- Report on headquarters
- Radio and television reports and awards
- Other business

- 3:00 P.M. Memorial Day meeting on the mall. Address, Theodore F. Adams
- 7:15 Song service
- 7:30 Worship
- 7:40 Offering for expenses of local committee (special music)
- 7:50 Historical message, Winthrop S. Hudson
- 8:20 Historical presentation based on the 250th anniversary of Philadelphia Baptist Association, highlighting 125th anniversary of The American Baptist Home Mission Society and the 50th anniversary of the American Baptist Convention. Music by Eastern Baptist College choir and other choirs of the area.

- 10:20 Lay-pension plan
- 10:30 Chapel hour, Looking unto Jesus as laymen. "In Search of a City," C. Elroy Shikles
- 11:15 Business
- Presentation of educational survey report and recommendation of commission
- 2:00 P.M. Worship
- 2:10 Council on Missionary Cooperation report
- 2:45 Address on our Baptist world mission, Ralph M. Johnson
- 3:10 Business
- 3:45 "How to Do It" groups
- 7:15 Song service
- 7:30 Worship
- 7:40 Lay-development program
- 8:20 Special music, chorus of laymen of Philadelphia area and chorus of Peddie School
- 8:30 Address, "Laymen Looking unto Jesus," D. Elton Trueblood

Friday, May 31

- 9:00 A.M. Worship
- 9:10 Presentation of Ministers and Missionaries Benefit Board, "This Might Be Your Life"
- 9:40 Song service
- 9:50 Board of Education and Publication. Presentation of needs in higher education

Saturday, June 1

- 9:00 A.M. Worship
- 9:10 Business
- Report of nominating committee
- Report of resolutions committee
- Discussion of educational survey report



Dr. C. O. Johnson
Sunday Preacher
Pastor, Third
Baptist Church,
St. Louis, Mo.



Dr. R. G. Torbet
Bible Teacher
Author, Lecturer, Teacher
Director Educational Services, Bd. of Education

AMERICAN BAPTIST MEN

For a
Wonderful Experience in Christian Fellowship
attend the

NATIONAL LAYMEN'S CONFERENCE

Green Lake, Wisconsin

June 29 - July 6, 1957

REGISTRATION FEE — \$5.00 PER PERSON

OPENING SESSION—Saturday night—Celebration of the 35th Anniversary of the National Council of American Baptist Men. **G. Stanton Gallup**, popular speaker and much traveled president, will bring the keynote address.

DAILY WORKSHOPS—Under the guidance of experienced lay leaders, men will learn the "know-how" of the 1957-58 denominational LAY DEVELOPMENT PROGRAM. These sessions are planned particularly for laymen in the local church.

FOR THE LADIES—Separate workshop sessions under the direction of **Miss Violet E. Rudd**, administrative secretary, National Council of American Baptist Women.

EVENING SPEAKERS—Will feature the work of the four major boards of the American Baptist Convention: **Rev. Clifford J. Hanson**, home missions; **Rev. Richard Cummings**, foreign missions; **Dr. John W. Thomas**, M&M; **Dr. Ronald V. Wells**, board of education.

For conference folder and registration blank write to

NATIONAL COUNCIL OF AMERICAN BAPTIST MEN

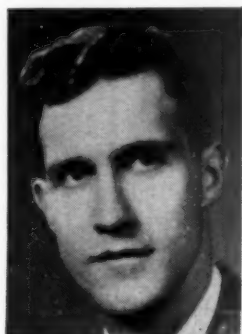
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New York 16, New York

NEW MISSIONARIES LOOK TO YOU



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Student work, Thailand



Kenneth V. Dodgson, M.D.
Medicine, Assam



Mrs. K. V. Dodgson
Teacher, Assam



Edith C. Thompson
Teacher, Japan

They need money for passage to and from their fields, salaries, equipment and a substantial budget for their work. What can YOU do about it? One of several ways you may express your faith in representatives of yours overseas is to arrange now for a Special Gift Agreement with either or both of the Foreign Mission Societies. You will find that you are helping yourself as you help them. Just read the next paragraph to discover how this is done:

An annuity is a Special Gift Agreement by which the Foreign Mission Societies, in exchange for a specified gift, agree to pay a definite sum semi-annually to the annuitant for the remainder of his life. A reserve fund is maintained to assure these lifetime payments. From the annuity program, involving all the Special Gift Agreements, the Societies receive substantial support for their mission work.

For rates and other details, write for the free leaflet to

Mrs. Philip S. Curtis, *Director*

Department of Public Relations

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

152 Madison Avenue

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how to open the door of a college

Both of these girls possess a magic key which can open the door of a college for a qualified freshman. Their parents evoked this magic fifteen years ago when they purchased M & M Benefit Board annuities. Payments on these annuities were accumulated through the years to help toward college expenses. These payments continue to help throughout the college years, then provide regular retirement income for the parents in their later years.

M & M Benefit Board annuities are a sound investment which works two ways: they bring a lifetime income to the investor; then the residue of the principal sum remains with the Board to strengthen its program of aid to ministers and missionaries of the American Baptist Convention.

For further information concerning annuities, please write:

The Ministers and Missionaries Benefit Board
of the American Baptist Convention
75 West 45th Street, New York 36, New York



Plan Now To Attend AMERICAN BAPTIST URBAN CONVOCATION

October 29-30-31

Hotel Claypool
Indianapolis, Ind.

to consider

Problems of the Urban Church

Downtown — Transitional — Neighborhood

Convocation Chaplain: George M. Docherty

Keynote Speakers

Harold E. Fey — Wendell T. Liggins — Francis W. McPeck
Jitsuo Morikawa — G. Paul Musselman — Ross W. Sanderson

Send for Registration Blank

Department of Cities

American Baptist Home Mission Societies

164 Fifth Avenue, New York 10, N. Y.

- 9:50 Rosa O. Hall Awards
 10:00 Song service
 10:10 Chaplains' report. "Chap-
 lains Face Their World Mis-
 sions," Ralph C. Walker
 10:20 American Bible Society
 10:30 Chapel hour, Looking unto
 Jesus in Christian education.
 "Strangers and Pilgrims,"
 Spencer E. Parsons
 11:15 American Baptist Home Mis-
 sion Societies
 2:00 P.M. Worship
 2:10 Board of Education and Pub-
 lication, "Exalting Christ
 Through Our Baptist Publi-
 cations"
 2:40 Hymn or special music
 2:45 Looking unto Jesus as a Bap-
 tist family. Reuben E. Nelson
 3:10 Business
 3:45 "How to Do It" groups
 7:15 Song service
 7:30 Worship
 7:40 Baptist Youth Fellowship and
 Baptist Student Movement
 Presentation of scholarship
 honor roll
 Offering for discipleship in-
 ternes (special music, Alder-
 son-Broadbudds choir)
 Address, C. G. Rutenber

Sunday, June 2

- 10:00 A.M. Live nationwide telecast
 from auditorium stage. CBS
 television program: "Lamp
 unto My Feet"
 2:45 P.M. Song service
 3:00 Worship
 3:10 Special music
 3:25 Looking unto Jesus through
 our Baptist world mission. A
 graphic presentation of for-
 eign missions
 7:30 Dedication of missionaries.

Monday, June 3

- 9:00 A.M. Worship
 9:10 Business
 Report of committee on place
 and preacher
 Annual meetings of societies
 Election of officers
 Action on report of resolu-
 tions committee
 10:05 Song service
 10:15 Fraternal delegates
 10:30 Chapel hour, Looking unto
 Jesus in Evangelism. "The
 Reproach of Christ," Emmett
 F. Parks
 11:15 Presentation of new officers
 of Ministers' Council and
 Ministers' Wives Fellowship
 American Baptist Assembly
 11:20 Crusader report
 11:35 Business
 11:45 Business
 2:00 P.M. Evangelistic rally, Billy
 Graham

- 3:10 Business
 3:15 "How to Do It" groups
 7:15 Song service and special music
 by interracial choir
 7:30 Worship
 7:40 Recognition of new president

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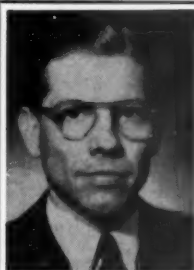
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- 7:50 Presentation, Council on Christian Social Progress, Address, "Paul's Letters to the American Churches," Martin Luther King, Jr.
8:25 Hymn
8:30 Presentation of evangelistic advance, Edwin T. Dahlberg Address, "The Anguish of Our Witness," Jitsuo Morikawa

Tuesday, June 4

- 9:00 A.M. Worship
9:10 Report of American Baptist Historical Society
9:20 Report of MISSIONS magazine
9:30 Address, "The Place of American Baptists in Cooperative Christianity," Roswell P. Barnes
10:00 Report on theological conference
10:10 Report of commission on the ministry
10:20 Business
11:30 Chapel hour, Looking unto Jesus in our wider fellowship. "A Continuing Story," James E. Kirkland.
12:15 P.M. Adjournment

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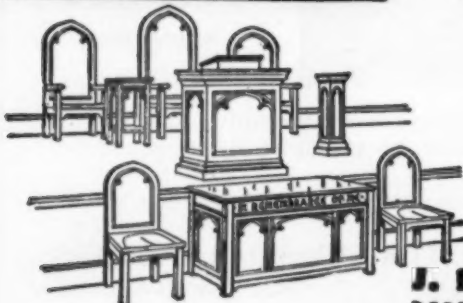
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Answers to Quiz on page 3

(1) 50th. (2) 10,000-member. (3) Indians, American Baptist Foreign Mission Society. (4) Six. (5) False. (6) Eight cents. (7) \$8-million. (8) True. (9) Five hundred. (10) *The Progressive Farmer*, Clarence Poe. (11) Philippines. (12) *Christianity and the Social Crisis*. (13) True. (14) 1707, 169. (15) Tasuku Sakata. (16) B.M.T.S. (17) A. T. O. Marks, 250th.

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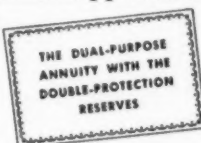


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Once again, Missions shopping bags will be available for the use of convention delegates. They may be obtained at the booth. Tell the delegates from your church and your friends to secure one of these helpful souvenirs to hold convention papers and exhibit materials.

Annual Meetings

BOARD OF EDUCATION AND PUBLICATION

The 46th annual meeting of the Board of Education, and the 133rd annual meeting of The American Baptist Publication Society, will be held at 9:10 A.M. on Monday, June 3, 1957, in the Convention Hall, Philadelphia, Pa.—W. J. McLEAR, *Secretary*.

FOREIGN MISSION SOCIETY

The 141st annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, will be held in Convention Hall, Philadelphia, Pa., at 9:10 A.M. on Monday, June 3, 1957, to act upon any report that shall be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—DEWEY F. DeTRUDE, *Recording Secretary*.

WOMAN'S FOREIGN SOCIETY

The 84th annual meeting of the Woman's American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the commonwealth of Massachusetts, will be held in the Convention Hall, Philadelphia, Pa., at 9:10 A.M. on Monday, June 3, 1957, to act upon any report that shall be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—DEWEY F. DeTRUDE, *Recording Secretary*.

HOME MISSION SOCIETY

The 123rd annual meeting of The American Baptist Home Mission Society, a corporation organized by special act of the legislature of the State of New York, will be held at 9:10 A.M. on Monday, June 3, 1957, in the Convention Hall, Philadelphia, Pa., to act upon any report that shall then be presented, to elect officers and members of the board of managers, and to transact any other business that may properly come before the meeting.—CLIFFORD G. HANSEN, *Recording Secretary*.

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